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SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE

CITIZENSHIP VALUES
IN CONTEMPORARY JEWISH EDUCATIONAL PROGRAMS

A THESIS

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INTRODUCTION

According to the United States Census reports of 1927 (1) the Jewish population of the United States is placed at 4,228,029 which is 3.58 per cent of the estimated total population. It is further reported that over 4,000,000 Jews reside in places where they have permanent congregations and all other organizations and institutions which are usually created to satisfy the religious, educational, and social needs of the Jewish people as a living group. This fact is very significant, as it indicates that almost 97 per cent of the total Jewish population of the country have succeeded in creating for themselves, in a rather short span of time, an independent religious and social group life.

The Statistical Department of the American Jewish Committee in conjunction with the Bureau of Jewish Social Research has made further investigation in the same year, and according to their findings (2) the Jews have a network of hundreds of institutions for elementary Jewish education; a number of institutions for secondary education; a few

(1) Estimate of Jewish Population, The Jewish Year Book, Vol. 31, p. 360.

(2) H. S. Linfield, The Communal Organizations for Jewish Education, The Jewish Year Book, 1929-30, Vol. 31, pp. 126-161

institutions for vocational and technical education, some for the training of communal functionaries, such as rabbis, teachers, and social workers; one institution for higher education with the right to confer a doctoral degree, and one liberal arts college. There was also a network of institutions, which may be designated as educational-recreational such as Young Men's and Women's Hebrew Associations, centers, study groups, junior leagues, and other agencies for educational and cultural activities. There were also a few large libraries supported by a great many smaller libraries in many Jewish institutions and congregations, used as a medium to spread Jewish culture. The Jewish press, too, was found to be a permanent institution in American Jewry, reaching a very large proportion of the Jewish population through its numerous periodicals and newspapers in Hebrew, Yiddish, and English.

It was estimated (1) that in 1927 only about 29 per cent of the 845,000 children of elementary school age received Jewish instruction. This percentage, would, no doubt, greatly decrease if older age groups would be included in the investigation. Yet this fact does not diminish in the least the magnitude of Jewish educational activities in this country.

(1) David I. Cederbaum, Bureau of Jewish Social Research, Jewish Education, January 1929.

Jewish education as a profession and as an organized communal activity is only about twenty-five years old, and this is certainly a short period in the lifetime of a people. The results are very significant as they show intensive activity and an upward movement despite the distracting effect of the Great War and the depression. The present trend is one of rapid growth and expansion. The number of pupils in the elementary schools is constantly growing and the length of sessions is being increased in many of the orthodox, conservative, and communal schools. Particularly marked have been the introduction of the Hebrew language into the curricula of the many reform Sunday Schools and the movement to transform the Sunday School into 2 or 3 days per week schools. Adult education and extensive work too have been stimulated by the recent wave of anti-semitism in Europe and particularly by the sad happenings in Germany, and generally it can be stated that a great educational revival is now on foot in every Jewish community in this country.

All these facts indicate clearly that Jewish education as a system and as a part of Jewish life in this country has come to stay. The Jews naturally take pride in the stabilization of their group life in this glorious land and in its rapid development. Israel's ruling passion has always been for education, and it is quite natural that she shall always resort to education to fortify her position

and to restore to herself the high position which her people held as "the people of the Book."

It is a well-known fact, however, that the Jews take no less pride in their American citizenship. The native American Jews as well as those who became Americans by choice, treasure their American citizenship and all that it stands for, and they are all vitally interested in the progress and welfare of this country. The Jews rejoice not only in the peace and freedom they have found here, but also in the privilege they were afforded to share with all the races and nations of the world in the building up of the great American nation and in the shaping of the genuine American democracy.

The American nation is unlike any other nation in many respects. It may lack the tradition of age but it possesses the vigor and faith of youth. It does not trace its origin and development to any one civilization or to any one ancestry. All who have come here from all the corners of the world bringing with them their civilization and their cultures and the experiences of ages and, joining hands together, to build a new nation and a new civilization free from all the errors of injustice and maladjustment of the past. Professor E. P. Cubberly is certainly right when he says that the real American nation is still in the making. Americanization and amalgamation is a continuous process in

this country. It has begun with the landing of our fathers and it has never ceased since. Angle and Saxon, Teuton and Hun, Roman and Slav, Serb and Bulgar, Arian and Semite--all are here to build the great American Nation. (1)

As Americans, then, the Jews themselves are vitally interested in the civic values of their own group activities and endeavors. They realize that citizenship does not only impart rights and privileges, but that it also imposes duties and obligations. In loyalty to their adopted land, they stand ready to abide by her wishes and needs.

It is therefore of vital importance for the Jewish citizens of America to know exactly the criteria for judging the citizenship worth of any educational activity. What are the aims and objectives of Jewish education? Are these objectives definitely related to the programs of the various Jewish educational institutions? And are these objectives in harmony with the aims and objectives of citizenship? Has Jewish education any part in the making of useful men and women? Does it assist in fitting our youth for the duties of life? Does it make a real contribution to American life? Does it give society at large something fine and noble in character? Does Jewish education fortify its boys and girls against temptation and give them a passion for righteousness?

(1) E. B. Cubberly, Some Larger Aspects of Citizenship Training, Teachers' College Record XXVII, March 1922.

CHAPTER I

SURVIVAL OR EXTINCTION

Before answering the questions raised in the preceding chapter there are several other very vital problems which must be discussed to some extent in order that we may find a firm basis for the answers which are to follow in the course of our discussion.

The first of these problems touches the very heart of the whole Jewish question with which the Jews have been confronted for almost two thousand years. Survival or extinction? Have the Jewish people the will and the power to live on as a distinct group and to play another great part in the drama of history of mankind? Or perhaps their historic part has been played already in the distant past and they are moving now towards ultimate extinction? This question is of vital importance not only to the Jews themselves but to the whole world as well.

In the historic process of struggle between nations and peoples the tendency has always been to exterminate the weaker nations and races. That the very same process and method was applied towards the Jewish people is a matter of record. "It seemed at times," said Graetz somewhere, "as if all the powers of earth had conspired

to exterminate the Jewish people." No one can really ever attempt to measure the exact suffering and humiliation which the Jewish people were called upon to endure century upon century. Persecution came to the Jews in its most horrible forms, and in most instances it was for the sole purpose of utter extermination. The Jews, however, have withstood all the storms and evil which were arrayed against them. Babylon and Rome, Ancient Greece and Syria and some of the other mighty nations who were determined to destroy the Jew have vanished from the globe while Israel is still here offering in every generation many of her chosen sons to serve mankind in every field of human endeavor. History itself cannot offer any explanation of this extraordinary phenomenon. It can assert, however, as a fact that the Jew and Judaism cannot be drowned in tears and blood. If they are doomed to extinction at all, it must come through assimilation and fusion.

Many Jews and non-Jews have predicted such an end for the Jewish people. Some of them have even prescribed it as the most logical solution to this preplexing Jewish problem. Some further investigation will show, however, that assimilation too is inadequate to bring about the extinction of the Jewish people. It has been applied in vain throughout history almost in every land. "Germany was the great laboratory for the experimentation of Jewish assimilation

in a capitalistic society. It was an unescaped part of the modern historic process. But the experiment has failed." (1)

Assimilation is impossible for many reasons. First because the Jew cannot abandon himself any more than the members of any other fold can do so. It is impossible also, because time cannot be turned back, history relived, the Jew permitted to share the national experiences of the peoples among whom he has lived for so many centuries. And what is most significant is the fact that even those nations who demand the assimilation of the Jew are not sincere about it and they resist it. How is it possible then for the Jew to assimilate? Many Jews have tried it by using every possible method, but they remained Jews just the same. Some individuals only or some small groups have managed somehow in the past to disappear as Jews, but the Jewish people as a whole cannot disappear. (2)

It is also very doubtful whether assimilation will ever be possible even under a communistic system. The contrary may be inferred from Ambassador Trajanonsky's utterance here in Boston: "Russian nationalism," said he, " continues to exist in Soviet Union.... We are proud that in the Soviet

(1) Ludwig Lewisohn, Israel, pp. 33-42

(2) Ibid.

Union, the Ukrainian, Armenian, Kazaks, and other nationalities are developing their own cultures..." (1) This policy is surely applied to all minorities permitting them to retain their national cultures thus checking their assimilation. It seems evident then that extinction of the Jewish people so far has proved impossible and perhaps also inadvisable. Their preservation, therefore, seems to be assured. Religion, sociology, and philosophy support their survival on many grounds. For our study it will be sufficient to mention, what it seems to me are the major causes of their survival.

The first principle of natural conservation is the danger of extinction. The bonds of any normal social group tighten with the threatening danger of extinction. "The programs in the Eastern Europe aroused the Jews not only because of suffering of innocent co-religionists. The roots of Jewish life were attacked. They arose as a people not as a church. Not merely a generous philanthropy, but the call of one's blood impelled them in the post-war crisis." (2) The present awakening of Jewish consciousness throughout the world has been stimulated by the wave of anti-semitism and by the horrors of Hitlerism. It is human nature

(1) A. Trayanovsky, Address at Boston Banquet, March 8, 1934

(2) Friedman, Survival or Extinction, p. 40

that the danger of death shall stimulate the desire for life.

Another element which tends to preserve the Jews is their religion and cultural heritage coupled with their long history extending over 3,000 years filled with great spiritual contributions to humanity. There is nothing antiquated in the basic doctrines of Judaism even today. They contain all the guidance that any modern people may need. Prophetic Judaism has all the ideals for worlds to come, and how can any civilization exterminate the source from which it springs?

It may sound paradoxical but it is true that the spiritual power of Christianity is greatly responsible for the existence of Judaism. The intelligent Christians and Jews know well that between Christianity and Judaism there is more resemblance than difference. Both profess monotheism. Both worship the same God. The Bible of the Christians includes the sacred Scriptures of the Hebrews. The Gospel was stated on the highest authority to be the fulfilment of the law and the prophets. According to Heine, a Converted Jew, "Protestantism is simply a Judaism that allows you to eat pork." In Lessing's, Nathan the Wise, the Christian monk says to the Jewish Nathan: "Heaven bless us! That which makes me to you a Christian, makes you to me a Jew."

This close relationship and resemblance between

Christianity and Judaism is, no doubt, strengthening both and keeping both Christians and Jews firm in their faith and loyal to their groups. For it certainly would be un-Christian for the Christians to destroy Judaism. The Jews, too, could not be expected in times when rigidity is removed from religion and life, to renounce their own religion and to accept another religion which resembles it.

In the light of the above causes and many more which I have not mentioned here but which touch on the inherent rights of men, it is obvious that no one is justified to question the right of the Jews to exist as Jews. Such a question "is an insult to the Jewish people, and since no other people is required to defend by argument its right to survive. Not only the German and Frenchman, but the Serbian, the Bulgarian, the Roumanian--less numerous and infinitely less gifted than the Jews--would never for moment think of entering on such an argument." (1)

Futhermore, Judaism has not lost yet its usefulness as a religion and as a philosophy at least for the Jews themselves. Individuals can have personal ideals and a personal religion, but a race or a people must have social ideals and a social religion inspiring the whole group to nobler aspirations and to a higher life. And Judaism has at

(1) Dr. A. Ruppin, The Jews of Today, p. 212

least accomplished that in the past, if nothing else. The preservation of Judaism then becomes of vital importance not only to the Jews themselves but also to all the other nations of the world in whose midst the Jews live. For in the final analysis society at large is no better than its components, and the salvation of mankind does not lie in the improvement and elevation of one race or one nation only.

The question is only how shall the Jews proceed to preserve their type as a normal living group, and what reconciliations shall be made between them and the non-Jewish world. Their individual efforts in the past have failed. The degree of preservation they have achieved was at the expense of their own normal development and also at the expense of universal fellowship. The sacrifices the Jews have made and are still making in many lands for their preservation are too high a price for humanity to demand it of them. The continuous friction and antagonism towards them which still exists in the hearts of multitudes is by far not a symptom of the spiritual wholesomeness of mankind. It is high time, therefore, for the non-Jewish world to aid the Jews in the solution of their most difficult problem, aiding in this manner the whole world to a better understanding and to a greater happiness.

The varied condition of the Jews throughout the

world coupled with the varied tendencies of Jewish thought have given rise to numerous theories of Jewish survival. Some of these are based entirely on religious motives.

Other theories have taken nationalism in its varied forms and phases as their main foundation. Still others are economic in philosophy and application. And some of the theories are combinations of all sorts and shades, bringing into the combined influence of religion, nationalism, and economics.(1) As a result of nineteen hundred years of wandering and persecution the Jews themselves cannot point to any ^{LINE OF} demarkation between these influences. The Jew today may embrace one theory or another, he may express one philosophy or another and he may even join one movement or another, but upon analysis it will be found that the Jewish personality as it emerged from its past experiences is the product of his religion, nationality, and economic status all combined. The question is only which influence is predominating at certain times and which influence is called forth by certain circumstances and conditions.

Are the Jewish people a nation or a religion? Are they only a class or perhaps a state of mind as Kautsky thought? These questions have been asked and answered many

(1) Samuel Dinin, Judaism in a Changing Civilization, pp. 1-48

times by Jews and non-Jews alike. The truth is, however, that the Jews are at times a nation and at times a religion. In certain cases they are merely a class and in some instances, when all other elements are lacking, they are only a state of mind. And so is Judaism. It is a way of life to them that grasp it and uphold it, it is a formal religion to others, and a nationalistic fortress to still others. And to those children of Israel who have never been touched by the fire of a living Judaism it is only a state of mind. This great variation between the Jews themselves in attitude and philosophy is, as I have mentioned before, due largely to the difference in their background, circumstances, and influence. This perhaps will explain best the paradoxical phenomenon of Jewish unity and division. The same circumstances will call out the same influences and Jewish unity will be apparent. Under varied circumstances however, the varied Jewish units will be moved by varied influences and they will appear separated and divided.

It seems, clear, therefore, that no Jewish problem can be discussed in the abstract. The time and place, the circumstances are all very important elements. The question of Jewish survival, therefore, cannot be given the same interpretation in every land. What may be good and right for the Jews of Germany or Poland may not be good or

right at all for the Jews of England or America, or France. The Jews of Palestine have certainly their own problems and their own aspiration which cannot be forced on the Jews of any other country. The Jews of America, too, have their own problems which cannot be solved after some general fashion or pattern. The solution of the Jewish problem in America must be found to a large extent in Jewish American life itself. Even Zionism and Nationalism cannot be accepted by American Jews in the same light as they are accepted elsewhere, restricting in this manner their effect on Jewish education to their religious and cultural influences.

Zionism as we know is not an outlawed or secret Jewish organization conspiring to accomplish certain objectives which are out of harmony with Christians or Jewish ideals. According to the Basle programme, "Zionism strives to create for the Jewish people a home in Palestine secured by the public law." Thus Zionism stood, as it still stands, for the creation in Palestine of a Jewish national home. But the emphasis was differently distributed by different types of mind. To some the significant word was Jewish, to others it was, national, to others again it was, home." (1)

The League of Nations to which the Jews have turned in their hour of need for council and aid has known quite well the

(1) Leonard Stein, Zionism, p. 89

the various aspects of Zionism. The American Government, too, which aided the Jews in obtaining the pledge of the League to assist them in the realization of their Zionist ideal has surely known all the aspects of Zionism in all its definitions and interpretations. The official British sanction of Zionism which appeared in the form of the Balfour Declaration and which was subsequently endorsed by the League of Nations has emphasized the "Jewish national home" idea in clear language by saying that "His Majesty's government views with favor the establishment of Palestine as a national home for the Jewish peoples. and will use their best endeavors to facilitate the achievement of this object. (1)

The allied powers have given, therefore, their full consent to the establishment of a "Jewish national home in Palestine," thus giving the Jews the possibility to restore a part of the Jewish land to a part of the Jewish people.

It should not be expected, however, that Zionism in its anticipation or realization shall have the same significance to all the Jews of the world alike. To the Jews of Palestine Zion will be a real "fatherland" and "homeland." To all the other Jews of the world it will be merely a source of inspiration. According to Justice Brandeis Zionism seeks to establish in Palestine, for such Jews as choose to

(1) The Balfour Declaration of November, 1917

go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life, where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which have established for their right to live--a people whose three thousand years of civilization has produced a faith, a culture, and individuality which enables them to contribute largely in the future, as they have in the past, to the advance of civilization; and that it is not a right merely but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle there the opportunity to do so, not only those Jews, but all other Jews will be benefitted and that the long perplexing Jewish Problem will, at last, find solution." (1)

Zionism then is not a purely nationalistic or

(1) The Brandeis Avukah Annual, p. 36

economic movement. Its origin is in the realm of the Jewish religion and Jewish culture. "For out of Zion will come forth the Law and the word of the Lord from Jerusalem".(1) And it is in these spheres that it will have its influence on Jewish life in other lands.

To say then that favoring Zionism means a betrayal or a deviation from American citizenship is absurd. The Jew does not seek a dual nationality nor will Zion offer a super citizenship to anybody. A Jewish Palestine to American Jews will be no more than what France is to Americans of French descent. And certainly America would never attempt to abuse or to put to disrepute the citizenship of any of its elements for no other reason than that of their ancestral descent. Such a procedure would no doubt leave America without a single good citizen not excluding even the President himself, as every American in this country--outside of the Indians--has had his origin in some other part of the world.

A Jewish Palestine, if it will ever be accomplished at all, will have a very favorable effect on Jewish citizenship in America. As a psychological result of such an event it will make the American Jews better Americans and it will bring about a better understanding between them and their non-Jewish neighbors. To begin with it will free the American Jew from their guardian ship of the world Jewry which has

(1) ISRAH 4

fallen to their lot in the last thirty or forty years. This guardianship has kept American Jews busy in raising funds for various reliefs and in arranging protest meetings thus depriving them from concentrating on real creative religious and cultural work. Our effort to preserve the Jews and Judaism in other lands has thus prevented American Jews from harboring Israel's heritage among themselves. A change in this situation, therefore, will surely raise the spiritual level of the American Jews. A Jewish Palestine would also raise the prestige of the Jew in the eyes of the whole world. They would not be judged anymore by a misinterpreted history but by their lives and deeds in the present, which will no doubt, bring honor and blessing to themselves and to all mankind. A new Palestine will surely give rise to a new Judaism which it is hoped will help to eradicate old prejudices and establish a permanent reconciliation between Jew and Gentile.

The question of nationalism too must be discussed in connection with Jewish education. Almost every nation is gripped today with the spirit of nationalism. This spirit is highly contagious as it is by nature competitive, retaliative, and compensative. It is spreading therefore rapidly throughout the world. The American Jews, however, must take a definite position on this question thus clarifying

their own understanding of nation, nationality, and nationalism in all their subtle differentiations and distinctions. This must be done for a double purpose. First for the outside world so that our non-Jewish neighbors and fellow citizens shall hence for all know exactly what modern Judaism stands for and what the American Jews are seeking in all their Jewish activities, and particularly in their educational endeavors. Second, the Jews themselves are not quite clear on these problems and as there is a great deal of confusion and misunderstanding among the Jews which must be cleared up.

The word nation as we know it is used to designate a group of persons who constitute the population of a single state. (1) Nation, therefore, refers to an agglomeration of individuals who may have different racial origins and different religions, and different national cultures as is the case in America and Russia.

Nationality, however, is a narrower conception than nation, as it describes the feeling or mode of life of the group whose members have the following attributes in common: 1. Racial and tribal instinct, 2. Language, 3. Religion, 4. homeland, 5. tradition, 6. national literature, 7. national consciousness, 8. political sovereignty, and 9. identical conditions and circumstances. (2)

(1) B. Joseph, Nationalism, p. 332

(2) Ibid.

1. The first part of the report deals with the general situation of the country.

2. The second part deals with the economic situation of the country.

3. The third part deals with the social situation of the country.

4. The fourth part deals with the political situation of the country.

5. The fifth part deals with the cultural situation of the country.

6. The sixth part deals with the environmental situation of the country.

7. The seventh part deals with the international situation of the country.

8. The eighth part deals with the future prospects of the country.

9. The ninth part deals with the conclusion of the report.

10. The tenth part deals with the annexes of the report.

11. The eleventh part deals with the bibliography of the report.

12. The twelfth part deals with the index of the report.

13. The thirteenth part deals with the list of figures of the report.

14. The fourteenth part deals with the list of tables of the report.

15. The fifteenth part deals with the list of maps of the report.

16. The sixteenth part deals with the list of abbreviations of the report.

17. The seventeenth part deals with the list of symbols of the report.

18. The eighteenth part deals with the list of units of the report.

19. The nineteenth part deals with the list of references of the report.

20. The twentieth part deals with the list of footnotes of the report.

21. The twenty-first part deals with the list of appendices of the report.

22. The twenty-second part deals with the list of annexes of the report.

23. The twenty-third part deals with the list of bibliographies of the report.

24. The twenty-fourth part deals with the list of indexes of the report.

25. The twenty-fifth part deals with the list of figures of the report.

26. The twenty-sixth part deals with the list of tables of the report.

This identity of attributes is only possible in some of the old world countries where the inhabitants spring from one race and are bound together by one religion and by the same traditions and folk way. But America was not built that way. All the races of the world are represented in the American people. American may be called a Christian country in the sense that a majority of its citizens are Christians. But the fathers of this country have pledged themselves and their descendants at the very beginning against the oneness and uniformity of religion. Freedom of religion is a basic American principle upon which this country with all its institutions were built up. The American people, therefore, can not accept this narrow concept of nationality as it is contrary to the ideals of democracy.

Nationalism at best is not a worthy creation. It is in reality nothing else but individualism magnified and multiplied. Nationalism to a nation is what individualism is to an individual. The emphasis is not on the unity of the group but on the exclusion of the other groups. Its origin is not in the cohesion of its own members but in the fear and hate for the member of other nations. Its merits are only in the sphere of defense with demerits in every other direction.

Modern nationalism as it appears today throughout the world is the seat of hatred and strife. One group seeks its glory at the expense of other groups. The jungle philosophy of the survival of the fittest is the dominating philosophy of modern nationalism. The larger and stronger actions are seeking expansion and fortification by swallowing the **smaller** and weaker nations. Nationalism breeds intolerance and religious bigotry. It divides the world into hostile camps with no equality and brotherhood. It sanctifies war and it exalts self styled patriots. It fosters a spirit of exclusiveness and narrowness which feeds on gross ignorance, greed, and selfishness. (1) "Nations everywhere," asserts Secretary Hull, "are steadily narrowing their vision, their policies, and their program. International cooperation to promote understanding, friendship, and the vast and varied reciprocal benefits and conditions of peace-indispensable to the progress of civilization have been abandoned. Today numerous nations are feverishly arming thus developing a military spirit which regardless of present motives of self-defense, will eventually lead to war." (2)

The American Jews must therefore earnestly hope

(1) Carletan Hayes, Essays on Nationalism, p. 260

(2) Secretary Hull in address before Alumni of Cumberland University, ~~at~~ **May** 15, 1934.

that the spirit of modern nationalism shall never invade this soil neither among their non-Jewish neighbors nor among themselves, for it is contrary both to true Americanism and to true Judaism.

The survival of the Jew in America will find its salvation in a Jewish education which will be based not on nationalism nor on any other single phase of Judaism but rather on a new Judaism which will become a way of life. The Jewish school will remain a supplementary Jewish school fostering Jewish living. The aim of such Jewish education will be to develop in the rising generation a desire and a capacity to participate in Jewish life, to put into practice Jewish patterns of conduct both ethical and religious, to understand and appreciate the cultural heritage of our people, and to aspire to continue Jewish creativity. (1)

(1) S. Dinin, Judaism in a Changing Civilization, p. 45

CHAPTER II

CITIZENSHIP

John Calhoun said once in a speech before the Senate that nothing is more difficult than the definition or description of so conflicting an idea as a citizen. And hence all arguments resting on any one definition will only lead to uncertainty and confusion. (1) It is for this reason that I do not care to confine the present discussion to any specific definition of citizenship, as it is my wish to deal with citizenship in its broadest meaning and interpretation, emphasizing at all times the mutual moral and legal obligations which arise as of right and by virtue of membership in the American Commonwealth.

Citizenship, as "the art of living together on the highest plane of human life" (2) is not confined to any one phase of life or to any one situation or relationship. The origin of citizenship is not in the State but in the people that form the state as a group and in the individual who by association with them becomes a member of that group. Citizenship, then, has little significance when taken as if it were a thing apart from the rest of human life.

(1) F. A. Cleveland, American Citizenship, p. 13

(2) Ibid., p. 178

The State as a rule is a political society, i. e. a body of human beings united in such a manner that they acknowledge permanent obedience to the same government. The State is therefore more or less an artificial unit, but citizenship in its broadest sense covers more than a single loyalty to an individual group.

True citizenship means membership of the social order as a whole and of the various large and small groups which make up the social order. The political group when in power naturally deserves our loyalty, but that does not necessarily mean that by our membership in the political group we forfeit our membership in the other social groups as the church, the ethnic group, the economic class group, the cultural association into which we are born or which we have chosen in later years.

Each group has its own attachment system and the civic pattern must on the whole adjust itself to the other patterns of social groupings if it is to remain the bond that holds all the groups together.

This situation complicates the matter of citizenship which undertakes the task of "living together on the highest plane of human life" as it is confronted with competitions and conflicts of all sorts. To remedy this difficulty is almost impossible, and perhaps this should not be considered as a difficulty at all. The beauty of a

growing tree is not altogether in the stateliness of the trunk but in the multitude of its branches spreading in all directions.

To avoid conflict, however, every individual must develop the ability to think, feel, act, and react as an efficient, intelligent, sympathetic and loyal member of the large social group, thus assuring sincerity of purpose and sound judgment in all his acts and deeds. This immediately suggests that citizenship embraces the whole of life and it is concerned with the whole personality of each individual, remembering at the same time that citizenship, in the final analysis, is the key to individual and social welfare.

As an attitude and as a philosophy of life, citizenship is expressed best by shifting the emphasis from the individual to society and from a narrow to a broad interpretation of freedom. (1) This stresses the necessity of training for citizenship from infancy as it requires abundant wisdom and vision to enjoy good for its own sake and to seek the happiness of all. This again is an all embracing concept of citizenship.

For practical purposes, however, a simple for-

(1) E. P. Cubberley, Some Larger Aspects of Citizenship Training, Teachers' College Record, March, 1922, p.

mula must be constructed, giving us briefly and definitely the chief characteristics of citizenship so that it may be used as a criterion in all our social problems and also as a guide in all our civic endeavors and enterprises. Such a formula will, no doubt, facilitate our task of appraising Jewish educational programs from the point of view of American citizenship. Once we will know exactly the works of citizenship and their application in life we shall have no difficulty in recognizing them wherever they may be found. In fact, we shall seek them in all Jewish educational programs as units, and also in the various courses of study and subject matter separately. Only their presence in whole or in part in such programs will determine their citizenship values.

Many volumes have been written on the subject of citizenship but the most concise and clearest appraisal has been given by Judge Brewer in his Yale lectures on American Citizenship, (1) in which he enumerates the following four functions as the chief duties of citizenship:

1. Character
2. Service
3. Obedience to law
4. A desire to better the life of the nation.

(1) David J. Brewer, American Citizenship

Each of these duties although overlapping to some extent each other because of their close relationship in motive and in function, covers a major phase of human life, and when taken together they give us a basis for our "living together" and our "sharing" in a true citizenship spirit.

To make the formula complete, however, I would add one more duty, and that is the one of spirituality. Since man is distinguished from beast by his spirit or "soul which is an integral part of God himself," (1) his relationship to the universe and to his fellowmen must be closely linked with his relationship to God. The essence of citizenship as the essence of life itself must therefore be imbued with that spirit which comes to us from God Almighty giving us that inner urge to live a better life, and inspiring us constantly to higher motivations and aspirations and to greater powers.

A more detailed description of each of these five functions will perhaps assist us to reveal to us the true nature of citizenship in its broadest sense, thus enabling us in some of the later chapters to discover real citizenship values in Jewish educational efforts.

The first duty of a citizen is, as Judge Brewer says, to possess the capacity of carrying out his obligation in a reliable and trustworthy manner. In other words, the

(1) Rabbi S. Z. Schneerson, Tanya, p. 1

first obligation of a citizen is to maintain in himself a high clean moral character. This obligation is of primary importance as it has no limitations of person, time, or place, and there are no circumstances under which any citizen may be released from its demands. This duty is really of primary importance as it underlies all others. "With it we may hope to realize something of the greatness and nobility of citizenship in this republic; without it the loudest voices of assumed patriotism are but sounding brass and tinkling cymbals." (1)

Public-minded men and educators have never questioned this point. They have all agreed that the chief human characteristic of man is his character and as such it is fundamental to citizenship. They have insisted, however, that character education must become a part of every child's training. Mr. J. C. Almack in his book, "Education for Citizenship" has said the following: "Sound character is the basis of efficient and congenial membership in society. Without it model charters, laws, and constitutions are of no avail. Individual and social existence on the plane of civilization is impossible without justice, truth, honesty, loyalty, and industry. The moral obligations that bind the individual also bind the group. We need to realize that

(1) D. J. Brewer, American Citizenship, p. 36.

children came into the world minus the moral experience and moral wisdom of previous generations. Morality is not born with them. They must be taught to speak the truth, to believe in justice, to be honest, to do their share in the world's work and to be loyal to their associates. They must be trained as carefully in moral human conduct as in any other branch of knowledge and practice." (1)

The second important obligation of a citizen is the duty of service. This noble duty was handed down to Jews and Christians alike by our prophets and teachers.

"I came not to be ministered unto but to minister into others." (2) "He who would be chief among you let him be servant of all." (3) These words surely indicate the nobility and worth of service and they were uttered by Christ himself. The Hebrew prophets and sages have never ceased to preach the element and value of service and benevolence. To cite their ordinances and counsel with regard to this duty would actually mean to copy the greatest part of the Bible and the Talmud. It suffices therefore to state that it is universally agreed that service is one of the most vital elements in citizenship.

(1) J. C. Almack, Education for Citizenship, p. 96

(2) Matt. 20:26, 28

(3) Ibid.

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Obedience to law is another basic duty of citizenship. The maintenance of social order rests upon this duty. Society is very complex in its composition and in the nature of its constituents. The freedom of the jungle does not fit mankind. Human society must be organized on a basis of law and order. The law-makers should have discretion and vision in their fashioning our statutes and laws, but once they are made and set before us we must abide by them and obey them. Without the sense of obedience to law any social order and even civilization itself must fall.

The next duty of citizenship is that of striving for the bettering of the life of the nation. Neither American nor any other country has reached as yet a state of perfection or one near it. The Americans are far yet from being an ideal nation. There is undoubtedly corruption in political life and a commercialism in politics which no thoughtful man can be ignorant of. More than that, we have a large population who knows little of the blessings of life, and who lack security and opportunity. The land seethes with prejudice and misunderstanding. This situation should not be allowed to persist. Every citizen must be seized with the spirit of his own improvement and the improvement of the whole society in which he lives. He must be moved in all his enterprises by the common good of his fellow citizens and he must always have at heart the welfare of society,

present and future. Indolence and apathy, as well as selfishness and personal gain, as Bryce pointed out, are hinderances to good citizenship. (1)

And last but not least in the duties of citizenship is spirituality. This duty springs from our belief that man was created in the image of God and there is something of God in man. This something is certainly the spiritual side of mankind, and of life which distinguishes man from beast and makes life worth while living.

To get a clearer picture of what spirituality means it is necessary to get a fair understanding of what is indeed spirit. God is infinite and so is spirit. It is this element of infinity that signifies it as an attribute of man from God himself. Spirit then is that power which never yields and is never subdued. It is that power which creates, moulds, and shapes. It is the matter of belief and faith. Without spirituality a nation is in the gravest danger. It is the spiritual element that gives life its eternal worth and dignity.

These five functions or duties cover practically every phase of human activity and they can be used as the standard for human conduct in general and as a test for citizenship in particular.

(1) James Bryce, Hindrances to Good Citizenship.

It is self evident that citizenship as described above is in reality a way of life, as it is based on the worth of human personality and on ethical and humanitarian principles, emphasizing the spiritual side of man and life and stressing at all times the necessity of "living together" and "sharing". Citizenship in this respect is like religion and democracy in their true interpretation and application; namely, a spirit of social living based on the lofty ideals of liberty, fraternity, and equality as visualized by the prophets of Israel and as embodied in Judaism and Christianity and also in the Constitution of the United States.

This analogy would lead me to say that religion is the most potent influence for good citizenship, for there is within religion both an adequate ideal and dynamic for conduct and character which is after all the very foundation of citizenship. It is true, of course, that there are many other factors besides religion acting on human nature and on life in general to socialize them and to ennoble them. Religion, however, is the most potent factor as it is the mother of democracy itself. The very idea of the fatherhood of God led us to the idea of the Brotherhood of men which consequently gave rise to the new concept of democracy and citizenship.

It is hardly possible for antagonism and friction

that existed in the past on the continent between the State and the Church to occur on the American soil and under American democracy. I base this hope not on mere illusion but on a careful analysis of the development of government and religion. The State and religion as we know them are both products of the immemorial past. The genesis of both is hidden in the dim prehistoric voids of the past. In different ^{forms} ~~both~~ were co-extensive with human life. Mediaeval Imperialism, however, became predominant and it invaded both, the State and the Church, As a result both of them became imperialistic and resorted to tyranny against each other or against any individual or group who refused to accept their overlordship.

With the advent of Protestantism, Mediaeval Imperialism came to an end and nationalism was ushered in as the new spirit of the State and the Church. The old warfare between them subsided and this in turn led to the separation of the State and Church and to the birth of democracy.

The older States who passed through all these ~~stages of development~~ stages, have not yet fortified themselves in the democratic way of life. In days of turmoil and danger, therefore, they turn again to their dead Gods of the past, to Imperialism or extreme nationalism thus

renewing their old antagonisms and warfares. This is hardly possible in America where democracy sprang directly from religion, having no imperialistic ancestry and void of extreme nationalistic tendencies. Here Protestants, Catholics, and Jews, representing all races and all countries, have lived together side by side, separated in their religious beliefs, but united in their loyalty to God and to the ideals of democracy which seek the welfare of all. Here in America neither the State nor the Church compete for control. In fact, there is no State here but a government, and no Church, but Religion. The distinction is quite obvious. There are no institutions here to usurp power over the people for their own selfish benefits and hence there is no cause for any friction between the government and religion. Both are here to serve the people and to help them all to a better and higher life.

It would be folly, therefore, to ask a Jew or a Mohammedan or a Christian to which he attaches greater supremacy, to the State or to his Church. Such a question is almost as illogical as asking a child whom he loves best, his father or his mother. "I love them both best" would be the usual answer of a child, and while there is peace and harmony in the family this answer although childish in expression is both logical and true. The child's love

is not divided between father and mother nor is it measured nor weighed in quantitative terms, nor is it subject to comparison. As long as there is no conflict in the family the child loves each one separately and both together with the same measure of love and devotion.

And this is exactly the situation with a citizen's loyalty to the State and to the Church. In a democracy, as long as the State and the Church are like father and mother to him he can "Love them both best". The State and the Church are like loving parents, with mutual respect of each other and with devotion to their citizens and followers. There is no room, therefore, in a democratic country for any friction between the government and religion, nor should there be any discrimination against any individual or groups for their religious beliefs. There also cannot be any question of supremacy between government and religion. Each one, although supreme in its own province is expected to respect the other in every way. Above all, it must be remembered that Totalitarianism, whether it is in the realm of government or religion, is a menace to democracy and progress.

CHAPTER III

THE JEW AS A CITIZEN

The Jew as a citizen is hardly a fair topic for discussion. While Judaism in its theology and ceremonials is for the Jew, its creed and its ethics are for mankind at large and particularly for the State and the community in which they are practiced. According to Judaism a Jew cannot be a good Jew or a good man unless he is a good citizen. Citizenship is the very core and backbone of Judaism. Within Judaism there may have been divergent currents of thought as to its theology and rituals, but on the point of citizenship there has always been an agreement and an ever increasing insistence; namely, that man's chief duties and responsibilities are towards his fellow-men, "Have thy fellowman as thyself." (1) It must also be remembered that in matters of fellowship the Jewish law has never known any difference between Jew and non-Jew. "One law shall be to him that is home-born and unto the stranger." (2)

Judaism as a way of life has also taken cognizance of the matter of citizenship in non-Jewish commonwealths and states and it has set forth many basic rules

(1) Dent. XXV, 16

(2) Exodus XII, 49

for the conduct of the Jews everywhere, thus providing direct instruction for citizenship. These teachings can be found in the Bible, Talmud, and in the later Rabbinic literature.

During the Babylonian captivity, the prophet Jeremiah sent a letter from Jerusalem to the elders of the captivity, the priests and prophets, and to all the people saying to them in the Divine name: "And seek the peace of the city wither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." (1) In like manner Gedaliah tells his brethren: "Fear not to serve the Chaldeans; dwell in the land, serve the King of Babylon, and it shall be well with you." (2)

The attitude of the Talmudic Rabbis towards any state has been clearly expressed in their numerous decisions and teachings on all occasions. The basic doctrine for Jewish conduct everywhere was expressed in the famous Rabbinic decree that "the law of the land is law." While its main reference is to matters of law, yet in spirit and in essence it expresses the whole Jewish philosophy of life while in Diaspora and its attitude towards all matters

(1) Jeremiah 29:7

(2) Talmud, Baba Kama 113a

of fellowship between the Jews and the non-Jews. Judaism is a religion of human fellowship and law and order. The Rabbis have, therefore, hallowed the State as the guardian of peace and happiness. Rabbi Chanina, the Vice-High Priest said: "pray for the welfare of the government since but for the fear thereof men would swallow each other alive." (1) "He who rebels against the Sovereign" the Talmud declares "deserves to die." (2) They held that the Sovereign power derives from God himself and as such it should be respected and preserved. "The rule of kings is a semblance of heaven's rule." (3)

Good citizenship, according to the Rabbis, means active self identification with civic life. A good citizen is one who labors for the general welfare. The Rabbis, therefore, commend all acts done for the public good and among such acts they include the lighting of dark alleys and the keeping of roads in good repair. "The man who does such useful acts," they say, "will see the Divine Salvation." (4)

It is significant that the Rabbis of old in all

(1) Aboth 3:2

(2) Synhedrin 49a

(3) Berachoth 58a

(4) Vayikrah Rabbah Ch. IX to Lev. VII 4

their piety and religious zeal have urged their co-religionists to respect the religious feelings of their non-Jewish fellow citizens and to observe strict conformity to general social usages. While clinging fast to the basic principles of Judaism even though they have the effect of singling them out from the population in whose midst they live, but in minor practices and in general they were urged to give due consideration to the feelings of their fellow citizens. "Separate thyself not from the community" (1) was one of Hillel's counsels to his people.

"Good citizenship has been formally set forth as an integral part of Israelite's duty by many Jewish synods and assemblies, notably by the famous Paris Synhedion convoked by the first Napoleon, by the Leipzig Synod in 1869, by the Deutsch-Israelitische Gemeindebund in its Principle of Jewish Ethics, published in 1885 and by the German Rabbinical Association in 1897" (2)

In actual life the Jews excelled their own teachings in all matters of citizenship. The History of the Jews in France, England, and Italy contains ample proof of the sense of citizenship and loyalty in the Jews. A glance at the pages of Jewish history in America will reveal the same.

(1) Abath 3

(2) Rev. Morris Joseph, Judaism as Creed and Life 189

This is not necessarily because the Jews are better than anybody else, but because loyalty is one of their inherent characteristics and also because they have learned through a long period of suffering how to appreciate the good things of life, and loyalty according to their religion and experience is the most precious thing in life.

There have been, however, men and organizations in every generation even in this country who raised a cry of one hundred per cent Americanism casting in this manner a reflection on the loyalty of some minority groups, and disseminating racial antagonism and religious bigotry. Such propaganda by its very nature is unAmerican as it tends to weaken our national unity and to destroy the American blessing of "brethren living together" in peace and harmony. Facts, however, cannot be ignored and true Americans must face this issue and deal with it accordingly.

Dr. E. A. Steiner tells a very interesting episode which is in essence the main theme of this chapter. "At the conclusion of a lecture recently," he says, "a rather stupid but zealous man asked me regarding the Jews: 'Can we trust them with the Constitution?' It was a stupid question asked by a stupid man. God trusted them with the oracles, the Commandments, and the prophecies; the richest spiritual gifts in the keeping of the Diety. To be sure they broke

nearly all the Commandments, and killed their prophets; but we have done the same; and the Constitution is as safe in the hands of the Jews as a Bible in the hands of a Gentile." (1)

The Jews have not come to these shores only yesterday. It is true that there were no Jews on the Mayflower, but it was equally true that Columbus was accompanied on his voyage by a number of Jews and one of them Luis de Torres, was the first white man to step afoot on American soil. (2)

The Pilgrim fathers were all imbued with the spirit of the Old Testament and in their spiritual makeup they were all like a branch of the House of Israel. James Truslaw Adams speaking of the Pilgrims says, "Christ did, indeed, occupy a place in their theology, but in spirit they may be considered as Jews not Christians. Their God was the God of the Old Testament, their laws were the laws of Old Testament, their guides to conduct were the characters of the Old Testament." (3) This Biblical influence which was paramount in all the New England colonies did not cease with the successful conclusion of the period of early pioneering. The revolutionary spirit which later destroyed the -----

(1) Edward A. Steiner, On the Trail of the Immigrant, pp. 303-304

(2) G. Cohen, The Jews in the Making of America, p. 44

(3) J. T. Adams, The Founding of New England.

The first of these is the fact that the number of cases of the disease has been increasing steadily since 1890, and it is now one of the most common diseases of the country. The second is the fact that the disease is now being found in all parts of the country, and it is no longer confined to the tropics. The third is the fact that the disease is now being found in all classes of the population, and it is no longer confined to the lower classes.

The fourth is the fact that the disease is now being found in all ages of the population, and it is no longer confined to the young. The fifth is the fact that the disease is now being found in all seasons of the year, and it is no longer confined to the summer months. The sixth is the fact that the disease is now being found in all parts of the world, and it is no longer confined to the tropics. The seventh is the fact that the disease is now being found in all classes of the population, and it is no longer confined to the lower classes.

The eighth is the fact that the disease is now being found in all ages of the population, and it is no longer confined to the young. The ninth is the fact that the disease is now being found in all seasons of the year, and it is no longer confined to the summer months. The tenth is the fact that the disease is now being found in all parts of the world, and it is no longer confined to the tropics. The eleventh is the fact that the disease is now being found in all classes of the population, and it is no longer confined to the lower classes.

The twelfth is the fact that the disease is now being found in all ages of the population, and it is no longer confined to the young. The thirteenth is the fact that the disease is now being found in all seasons of the year, and it is no longer confined to the summer months. The fourteenth is the fact that the disease is now being found in all parts of the world, and it is no longer confined to the tropics. The fifteenth is the fact that the disease is now being found in all classes of the population, and it is no longer confined to the lower classes.

The sixteenth is the fact that the disease is now being found in all ages of the population, and it is no longer confined to the young.

The seventeenth is the fact that the disease is now being found in all seasons of the year, and it is no longer confined to the summer months.

The eighteenth is the fact that the disease is now being found in all parts of the world, and it is no longer confined to the tropics.

The nineteenth is the fact that the disease is now being found in all classes of the population, and it is no longer confined to the lower classes.

tyranny of Great Britian was the direct result of Israel's doctrines and history as related in the Bible. The first American seal by its inscription and design which was devised by Franklin, Adams, and Jefferson on the same day that the Declaration of Independendce was adapted is the best illustration of the influence of the Old Testament on the fathers of this country. (1)

The Jewish contribution to the making of America was not confined merely to the influence of the Bible. The Jews themselves were among the early arrivals and there are many records of Jewish groups in the early part of the seventeenth century. The Rev. John Sharpe wrote in 1712, "It is possible to learn Hebrew here as well as in Europe there being a Synagogue of Jews, and many ingenious men of that nation from Poland, Hungary, Germany, etc." (2)

The motive that brought the Jews to America was the same as that which brought the Pilgrims to these shores; namely, religious and political persecution. The Jews, too, had the vision of the glorious future of America as "the home of the free and the land of the brave" and they flocked here from every country in the world to participate in the up-building of this great democracy. The historian who will

(1) G. Cohen, The Jews in the Making of America, p. 58

(2) Ibid. p. 63

come to appraise the contributions of the minority groups towards the making of America will surely have to devote many long chapters to the contribution of the Jews. In every field of human endeavor in this country the Jews have taken a prominent place, always laboring for the betterment of this country and for the welfare of the citizenry as a whole, upholding the principles and the honor of American democracy.

To enumerate the various channels of civilized activity in which the Jews have contributed to the progress of America would be an endless task, and besides it is not within the province of this study. It will suffice to mention that the Jews have never failed to respond to the call of America in all its emergencies.

The chronicles of the Revolutionary War afford ample evidence of the part the Jewish citizens have taken in this conflict. Their services covered a number of fields. They furnished soldiers and officers for the army. They financed the Continental Congress and the political leaders prior to the outbreak of hostilities. The narrative of Haym Solomon's sacrifice in behalf of American freedom and the cause of human liberty is an outstanding example of Jewish loyalty.

In the war of 1812 a number of Jewish officers and

privates did valiant service. Among the defenders of New Orleans was Judah Touro a well-known philanthropist, who volunteered his services at the approach of the British. It was the same Judah Touro who made possible the completion of the Bunker Hill Monument and who devoted all his life to deeds which make him one of the outstanding figures in the early history of American Jewry. (1)

In the political movements for the abolition of slavery there were not lacking many Jews who took an active part and at times a leading part in the moulding of public opinion." (2) Rabbi David Einhorn's ardent advocacy of the abolition of slavery led to his removal from Baltimore. Many other Jewish citizens have suffered for their assistance in the struggle against slavery. The patriotism of the Jewish people has found expression in many ways. Tens of thousands of Jews participated in the actual war, and in each case the enlistment of Jewish soldiers reached proportions considerably in excess of their ratio to the general population.

It may be said that the Jews were also very active in the South supporting zealously the Confederacy.

(1) Gerorge Cohen, The Jews in the Making of America, pp. 80-84

(2) Simon Wolf, The American Jew as Patriot, Soldier, and Citizen, pp. 67-87

1870 - 1871

1872 - 1873

1874 - 1875

1876 - 1877

1878 - 1879

1880 - 1881

1882 - 1883

1884 - 1885

1886 - 1887

1888 - 1889

1890 - 1891

1892 - 1893

1894 - 1895

1896 - 1897

1898 - 1899

1900 - 1901

1902 - 1903

1904 - 1905

1906 - 1907

1908 - 1909

1910 - 1911

1912 - 1913

1914 - 1915

1916 - 1917

This is a truth which cannot be denied and it must also be admitted that Judah P. Benjamin whom historians and biographers called "the brains of the Confederacy," was a Jew.

This, however, is no reflection on the Jewish people.

"Throughout the country, North, and south, the earnestness of the Jewish character found expression through an active participation by Jewish citizens in the great movements of the time," (1) indicating in this manner their loyalty to their neighbors.

During the Spanish-American War thousands of Jews responded to the call for volunteers. A number of these volunteers were recent immigrants. It is significant that the first to enlist was a Jew. There were fifteen Jews who went down to a watery grave with the Maine.

In the World War, American Jewry has demonstrated its true worth by an unparalleled degree of devotion and loyalty. The Jews have participated in every activity and their share was in every case in excess of their proportion to the general population. The Jewish population to the general population is but three per cent yet the number of Jews who saw service is from four to five percent. A great disproportion is also found in the matter of volunteers,

(1) Simon Wolf, The American Jew as Patriot, Soldier, and Citizen, p. 429

loss of life, injury and all the other hazards of war, thus indicating the eagerness of the Jewish people to serve their country whenever and wherever this service is needed.

And yet, as a minority group that persists in its religious separation, and as the decendents of ancient Israel, the Jews are compelled to face at times, some outbursts of prejudice and antagonism even in this free country. These unpleasant occurrences which resulted in social discrimination against the Jews make it imperative for them to be on the defensive all the time expounding their doctrines and activities and apologizing for upholding the tenets of their religion as prescribed for them in the Torah. This task is thrust upon them on the contention that the mythical Jewish unity and solidarity is a hindrance to their American citizenship. As I have pointed out in another chapter, the whole contention is erroneous as there exists no Jewish solidarity. The Jews are divided even in their religious faith. They are brethren only in troubles and calamities which the rest of mankind has heaped upon them.

Every clear-thinking man must concede, however, that no human being can live his life with one loyalty. Life is a series of contacts which result in the formation of human relationships and every relationship naturally brings forth a new attachment and a new loyalty. This is the

essence of the process of growth and development. And just as the child in his growth to manhood takes on a new attachment and a new loyalties so does the citizen in his intellectual and civic growth and development. The villager, naturally, owes his loyalty to his village, but with education and enlightenment he begins to see that his loyalty does not end at the boundary line of the village. He soon discovers that he owes his loyalty to his country, to his State, and to his nation, and according to Christianity and Judaism he owes no less loyalty to mankind as a whole.

The adherence of the Jews to their religion is surely an attachment which calls forth a certain loyalty, but this religious loyalty does not conflict in any way with the loyalty to America and if it has any effect on his citizenship at all it is of that sort which tends to strengthen it and to promote it.

The concept of Judaism as a civilization should not change this situation in the least. This is in fact the concept of Christianity as held by devout Christians and some analogy along this line will clear upon this point. In fact, "the question whether living Judaism as a civilization would impair the Jew's loyalty to his country cannot be answered intelligently unless we note carefully what the actual inner life of any citizen in a modern state must be.

As a result of a particular conjuncture of historic forces, the citizens of modern state is not only permitted but encouraged to give allegiance to two civilizations; one, the secular civilization of the country in which he lives, and the other, the Christian civilization which he has inherited from the past. He turns to the civilization of his country for his political concepts and institutions and for his literary and aesthetic values. From his national life arise those duties of political allegiance which the political experiences of the nation have evolved. He turns to the Christian civilization for his moral and spiritual sanction. It has been said that only when a church has taken its place along with his earthly fatherland in the deepest recesses of his heart, is a man saved from becoming a mere reasoning machine. The very separation of church from state has put into class of hyphenates all who adhere to both institutions. The hyphenism which justifies the Christian in hyphenating his Christianity with Americanism, justifies also the Jew in hyphenating his Jewishness with Americanism." (1) It is in the interest of America to raise the standard of American citizenship to the highest degree and this can be accomplished only with the aid of religion. And here is where the religious schools of Jews and Christians alike

 (1) M. M. Kaplan, Jewish Experiences, pp. 175-176

come in to play their part in the promotion of American citizenship. These schools, as we will see in later chapters, are not infringing on the public schools nor on the supplements which provide the missing link in a living and effective citizenship.

"The prophetic strain," says George A. Coe, "in the Jewish and Christian tradition--the reiterated all to think of the oppressed and the inherited, the reiterated rebuke to those who amass wealth at the cost of the laborers, the reiterated declaration that God wants justice and not sacrifices--is religion insisting upon social realism. At the present moment there is a revival of this type of religious consciousness. Religious leaders, both Jewish and Christians are calling to us to look at the defects of life, the prevalence of injustice, the stunting, and the distortion of personality that are tolerated by our social system and protected by the state. These leaders are accused of confusing the affairs of the church with those of the state, but rarely is the accusation justified. The point at which the shoe pinches some of politicians and industrialists is an entirely different one; what causes their discomfort is the recalling of their minds from abstractions to actualities. This approach to life and to state involves no seeking of special favors, no insinuations of ecclesiastical authority into state affairs;

rather, its tendency is towards a larger and ever larger political enfranchisement of all citizens.

"Here, accordingly, is reenforcement for real political education in the public schools. Teachers who are imbued with this kind of religious consciousness have within them a stimulus to be objective-minded and scientific in their approach to social facts, a stimulus to be analytic in their handling of political questions, a stimulus to build forth our democracy. To the extent that church schools conceive their own mission from the standpoint of prophetic religion, they reinforce the public schools when they are at their best. Church schools may even lead the way." (1)

The real problem of American citizenship, therefore is a problem of religious and moral training; and just as in the case of an American Christian the problem is not how to make him less a Christian, but how to make him a better Christian, so is the "problem with a Jew, not how to make him less a Jew, but how to make him a better Jew and consequently a better American, for Judaism properly interpreted has in it all the elements to make men good citizens, good neighbors, and good friends." (2)

(1) G. A. Coe, Educating for Citizenship, pp. 114-145

(2) E. A. Steiner, On the Trail of Immigrant, p. 303

In the light of the Biblical and Rabbinical attitude towards citizenship and in the face of the facts which are of public record regarding the history of the Jews in America, it would hardly be fair to call into question the capacity of the Jew to perform the duties of American citizenship. The Jewish blood which was shed on the battlefields during all the American wars should be ample evidence of Jewish loyalty.

If American greatness is in the ideals of democracy and love of freedom--the Jews are happy to have embraced these ideals and having done their share whenever duty called. If America finds pride in its economic and industrial development the Jews are proud to have had made their contribution to its achievement. If a new day is coming to this country with a "new deal" for the humble and the oppressed, for the underprivileged and the weary, the Jews will welcome it.

CHAPTER IV

JEWISH EDUCATION

The child, as Dewey said, is the starting point, the center and the end. This is almost a maximum in Jewish law and lore in matters of Jewish education. It was said in the name of Rabbi Judah the Prince, the compiler of the Mishna that "the world exists only for the sake of school children." Rabbi Judah further said, "School children must not be deprived of their studies even for the purpose of assisting in the building of the Temple." (1) Another famous Talmudic Rabbi said, "A city that has no school children will eventually be destroyed." (2)

The basic precept for this attitude is found in Deuteronomy where it says, "And thou shalt teach them diligently unto thy children." (3) I shall devote, therefore, this chapter to elementary Jewish education where the whole program centers around the child.

What is the aim of Jewish education in general and of the elementary Jewish school in particular? This is perhaps the most basic question of the whole study, for education in general as we know may be a tool for good or

(1) Sabbath p. 119

(2) Ibid. p. 119

(3) Deut. 6:4-10

THE HISTORY OF THE
CITY OF BOSTON

The first settlement in the city of Boston was made in 1630, by a company of Puritan settlers, who came from England, and were led by John Winthrop. They founded the city of Boston, and it has since been the seat of government for the Commonwealth of Massachusetts. The city has grown from a small fishing village to a large metropolis, and is now one of the most important cities in the United States. The city has a rich history, and many of its buildings and landmarks are still standing today. The city is also known for its education, and has many famous universities and colleges. The city is a beautiful place to live, and is full of history and culture.

The city of Boston has a long and rich history, and is one of the most important cities in the United States. The city has grown from a small fishing village to a large metropolis, and is now one of the most important cities in the United States. The city has a rich history, and many of its buildings and landmarks are still standing today. The city is also known for its education, and has many famous universities and colleges. The city is a beautiful place to live, and is full of history and culture.

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evil depending entirely upon its aim and purpose. It is, however, of utmost concern to know exactly the chief aim of Jewish education, what it seeks and what are its ideals and endeavors.

It is of common knowledge that in the first stage of Jewish development their chief passion was for religion with monotheism and the Scriptures as the result of that effort. In the second stage of their development we find education and charity as their main goals and activities. This, however, does not indicate any change in the concept of Judaism, nor does it suggest any shift of emphasis. Judaism is to unite spirit and matter, heaven and earth, God Almighty and man who was created in His image.

Jewish history, as S. M. Dubnow shows (1) has suffered no interruption during thirty-five hundred years. In the first chapter of its existence, the Jewish religion is created and in the following chapters the religion is being developed and its principles are put to practice. Religion is no doubt the living spirit of the Jew with education as the bond between the spirit and life itself. As time went on education became the source of Israel's strength and the foundation from which the Jewish martyrs and sages have drawn their courage and inspiration. It was

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE
CHICAGO, ILLINOIS 60637

TO THE HONORABLE CHAIRMAN OF THE BOARD OF TRUSTEES
OF THE UNIVERSITY OF CHICAGO
FROM THE DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE
SUBJECT: A REPORT ON THE PROGRESS OF THE
DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE DURING THE
YEAR 1967-1968
BY THE DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE
CHICAGO, ILLINOIS 60637

this wisdom that moved Rabbi Jochanan ben Zakkai to ask the Roman emperor to save the school city Jamnia (1) for he knew that Israel's power is not in the sword but in the Book. This was the beginning for the passionate craving of the Jews for education which has never lost its strength despite all the wanderings and suffering to which they were subjected during the last nineteen hundred years. Wherever Israel went the Torah went with him and it was the study of the Torah that saved him from extermination. Religion and moral training have been regarded by the Jewish people from the very beginning of their history as one of the chief objects of life. In accordance with the spirit of this concept of Jewish education, the Jews, no matter where they were and how unhappily, they established their synagogues for worship and for study, thus inspiring young and old with a deep love of God and humanity.

This tradition and policy were likewise followed in this country, and in 1680 only twenty-six years after the first Jewish colonies reached Manhattan Island, the congregation Shearith Israel of New York was formed. Over three thousand synagogues have been established since (2) and each and every synagogue is in reality a Jewish educational

(1) H. Graetz, History of the Jews, Vol. 2, p. 324

(2) H. S. Linfield, The American Jewish Year Book, p. 123

centers as it harbors a religious school, and several other study circles and cultural groups for adolescents and adults. This fact is very significant for the purpose of our study as it indicates that almost all the Jewish education in this country are imbued with a spirit of religion as it is shown by the fact that almost every phase of Jewish education is centered in and around the synagogue.

Mr. H. Schneiderman in his Review of the year relates a very interesting occurrence which supports my contention that the Jewish educational activities in this country are almost one hundred per cent religious in nature and in purpose. "An inquiry in connection with religion," he tells us, "was undertaken by a congregation in Cleveland, Ohio. The object of this was to determine the value of secular activities such as athletics, social gatherings, dramatics, and the like, in connection with the primary function of the synagogue, in the large communities. Those responsible for the inquiry were unanimous in concluding that such activities do not have any religious value, that in many respects a synagogue which conducts them is attempting to do things for which outside agencies are much better equipped, and that these activities tend to throw into the background the religious purposes of the congregation. It was the opinion of the committee of inquiry that the congregation should strive

primarily to be a religious influence and not consider it is performing its proper function merely because it can attract large numbers to its gymnasium, dance hall, and swimming pool." (1) As it happens this congregation is one of the largest and richest Reform Congregation in the country and it is significant indeed to see that even in such wealthy temples the spirit of its activities is religious and not secular or social.

And this to my mind is one of the main reasons why Jewish education is so abundant with citizenship values. Secular education, in itself, is neither good nor bad. It becomes one or the other in accordance with the content and motive. Some use education for creative and constructive purposes, others use it for destructive purposes. But religious education is constructive and beneficial in every way and the highest training in citizenship is in the realm of religion where character, service, obedience to law, high aspirations, and spirituality are its main objectives. Jewish education in this respect is even greater in value in the training of future citizens as it has no material objectives and it lies entirely in the realm of the spirit; furthermore, its achievements comes only through sacrifice and a deep sense of loyalty, both very fundamental traits in the promotion of

(1) Harry Schaeiderman: The Jewish Year Book, p. 31

of good citizenship.

Some of the figures regarding the extent of Jewish Education in the United States as brought out by the Bureau of Jewish Social Research (1) are of great significance in this study, as they indicate very clearly the Jewish attitude towards the public school. Out of 191,201 pupils enrolled in Jewish elementary schools there were found only 3,290 pupils or 1.8 per cent in parochial schools, thus signifying most emphatically the Jewish opposition to educational segregation.

School segregation is not a new idea in America nor is it the product of some foreign element or some minority group. It was the white Americans who have excluded, at certain periods in American History, all colored races from the public schools. The same idea has been tried out also on the Indian in frontier communities. It is also a well-known fact that a similar policy of discrimination has been adapted and followed at certain times against some other immigrant minorities. The act of the San Francisco Board of Supervisors in 1905 is an outstanding example of such discrimination. In all such cases the action was defended by referring to the dangers that the close contact with inferior groups may bring. An analysis will show, however,

(1) D. I. Cederbaum, Jewish Education, January, 1929 . . .

that the true cause of every act of segregation was mistrust and racial antagonism which are unamerican and contrary to the ideals of American democracy.

Voluntary educational segregation by any race, creed, or class under any pretense is a serious threat to the unity and integration of America as it intends to increase rather than to prevent conflicts of all sorts as it was brought out so clearly by Donald Young in his careful study of the American minority peoples. (1) "Separate Schools," he says, "cannot be defended because of differential racial qualities, for none have been established." He further says and rightly so that "there can be no quarrel with purely religious instruction or sentimental efforts to hold fast to alien culture elements which do not clash fundamental American ideals," (2) which the public school system of America is its greatest defender and stronghold. Any attempt, therefore, even under the pretense of religion, to create separate schools is a threat to disrupt American unity and to break down our democracy. In a true democracy every citizen is free to have more than one loyalty provided, however, that there is no conflict between them and that none of the old or new loyalties undermine the basic loyalty of good citizenship.

(1) Donald Young, American Minority People, pp. 468-500

(2) Ibid. p. 469

It is on this ground that the parochial school has no justification in this country as it tends to preserve attitudes and standards which are not altogether in harmony with the fundamental ideals of America.

It is gratifying, therefore, to know that the Jews of America have never sought complete separation from their non-Jewish neighbors. The Jews have never built up such a system of parochial schools as the Catholics did, nor did they establish any private schools as did our Quaker friends. The Jews have perfect faith in the American ideals of democracy and in its greatest sponsor, the American public school system which is, no doubt, one of America's greatest contribution to civilization. Their only aim in establishing Jewish schools is to supplement the public schools and to provide for their children adequate religious training.

The findings of the Statistical Department of the American Jewish Committee (1) are also of great significance in this study as they show most decidedly that Jewish education in the United States is mostly religious in purpose. It was found that out of the 1754 societies maintaining schools 1481 or 84% were congregational societies. Insofar as -----

(1) H. S. Linfield, The American Jewish Year Book, 1929-30

the number of schools is concerned it was found that out of the 2192 Sabbath and week day schools, 1917 or almost 88% of the schools were maintained by congregational societies. It was further discovered that "the attendance in the congregational schools is increasing whereas the attendance in the communal schools is decreasing." (1) Such evidence is almost conclusive that the trend is toward the religionization and congregationalization of Jewish life in this country and that Jewish education is the chief agency set up for the accomplishment of this purpose.

In this respect Jewish education in this country is following the historical tradition of Israel to entrust Judaism and the whole destiny of the Jewish people to the school. In the past this course was proven to be successful, and there is every indication that the present, too, will bring the desired results. The school is the unifying point of all Israel's religious and cultural strivings. In the school religion and culture are blended into one great dynamic known as Judaism. The forms of Judaism may vary in accordance with the Orthodox, Conservative, and Reform traditions, and their schools too may show this diversity. But the truths of Judaism as embodied in the Bible and in the experiences of the people are the same, as they all point to the unity of God, the Torah, and Israel.

(1) A. M. Dushkin, Progress in Jewish Education, Jewish Education, January-March, 1932

The general aims of Jewish education are well expressed by Professor M. M. Kaplan, the Dean of the Teachers Institute of the Jewish Theological Seminary. According to him the Jewish school should aim:

1. "To bind the children in love for Judaism and in loyalty to the Jewish people by giving them a knowledge of Jewish history, literature, customs and religious practices, and the desire to participate in the Jewish communal life;

2. To enable the children to participate in and appreciate the life of the synagogue by giving them a knowledge of the Hebrew language and the Jewish liturgy;

3. To acquaint the children with the Jewish present through information concerning the life of the Jews in various lands with special emphasize on the development of Jewish life in modern Palestine;

4. To make the children aware that the ideals and the distinctive character of the Jewish people are compatible with and promotive of American ideals and life;

5. To create within the child a sense of exultation in those experiences of his people which have constituted for the race the very footprints of God, and to implant within him a high ambition to contribute his share towards

the perpetuation and enrichment of its spirit." (1)

These aims, with some variation or modification are gaining ground in the majority of the Jewish schools. They do not stress the mere furtherance of Jewish culture, for we all know that a pure culture can only thrive in a place where the following four conditions are provided:

1. "Parochial schools. 2. A self-contained economic life.
3. A common language, and 4. Local segregation." (2)

Anyone that is more or less acquainted with Jewish life in America knows well that none of these conditions can ever be fulfilled in this country and what is more important is the fact that the American Jews would strongly resent any tendency on anyone's part to bring about such conditions. They consider America as their permanent home and they do not wish to inclose themselves within new Ghetto walls. They are sending, therefore, their children to the public schools for their secular education and for whatever else it offers, and to the Jewish school for their religious education, believing fully "that public school education and Religious school education are of the same spirit and aim at the child character." (3) The Jewish school does

(1) M. M. Kaplan, The Function of the Jewish Religious School, Jewish Teacher, January 1916

(2) Dr. Arthur Ruppin, The Jews of Today, p. 238

(3) L. Grossman, Aims of Teaching in Jewish Schools, p. 152

not try to undo what the public school is doing. On the contrary it tries to supplement it and to integrate all the educational achievements and to interpret them in terms of conduct and character. "In the public school the child learns the facts of everyday life. In the Religious school he learns to interpret them, to see their meaning and to use them for high ends." (1)

It is also worth while mentioning that the American Jew does not identify religion with mere creed, ritual, and emotionalism as his ancestors did in the Ghettoes of Russia and Poland. In this respect the American Jew is a strict follower of prophetic Judaism which as an ideal of life maintained that religion and morality are inseparable as expressed by the prophet Micah when he pronounced the supreme interest of Jehovah in righteousness: "He hath shown thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" (2) and in Amos: "Let Justice roll down as waters and righteousness as a mighty stream." (3) Jewish religious education means, therefore, training in

(1) L. Grossman, Aims of Teaching in Jewish Schools, p. 152

(2) Micah 6:8

(3) Amos 5:24

reverence, obedience, industry, honesty, righteousness, justice, purity, honor, kindness, sympathy, helpfulness, health and happiness and all the other attributes of good citizenship.

It is needless to say that the religious tendencies of the Jewish schools alone are sufficient to justify their existence. The fathers of our country have told us in the preamble of the Act of 1787 that "Religion, morality, and knowledge being necessary to good government and the happiness of mankind...." (1) The Jewish schools are supplying, therefore, to Jewish children the "religion and morality" which they need in the performance of their duties as American citizens.

(1) Preamble of Act of 1787

CHAPTER V

ELEMENTARY HEBREW SCHOOLS

In recent years efforts have been made to carry over Jewish education to the age of adolescence and early adult life. The progress, however, is not too swift and the center of gravity of formal instruction is still in the elementary school age. The total enrollment in the elementary schools as statistics show (1) is close to 200,000 as against 2500 in the Hebrew High Schools and Temple High School Departments. It is evident, therefore, that the main activity of formal Jewish education is centered at present in the Jewish elementary schools.

These schools are divided into four main groups, three of them, the Hebrew week-day schools, the one-day schools, and the parochial schools varying mainly in the intensity of the Jewish studies and in the allotment of time devoted to them. The fourth group, however, the Yiddish week-day schools is a distinct type school as it is distinguished from the other elementary Jewish schools in many ways, as it will be shown in a later chapter. Our first consideration shall be given to the elementary Hebrew Schools which have an enrollment of 107,334 pupils or 56.1 per cent of the total Jewish school population. (2)

(1) D. I. Cederbaum, Jewish Education, Jan. 1929 p. 53

(2) Ibid.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

IN WHICH ARE CONTAINED THE
MOST IMPORTANT AND INTERESTING
EVENTS OF HIS REIGN, FROM
THE BEGINNING OF HIS
MAYESTY'S REIGN, TO THE
END OF HIS REIGN, IN THE
YEAR OF HIS MAJESTY'S DEATH.
BY JOHN BURNET, ESQ.
OF LINCOLN'S INN, BARRISTER AT LAW.
IN TWO VOLUMES.
LONDON, Printed by J. Sturges, at the
Sign of the Anchor, in St. Dunstons Church-yard,
near St. Dunstons Church, in the City of London.
MDCCLXXII.

These Schools naturally are not all alike in curriculum, method, and objectives. Some of them are maintained by Orthodox congregations, and others by Conservative congregations and still others are communal schools maintained by independent organizations. This variation in sponsorship, leadership coupled with the various financial conditions of the various congregations and institutions account for the lack of uniformity in the elementary Hebrew Schools. I have selected, therefore, for the purpose of this study some of the courses designed for the more ambitious conservative schools as they are probably the nearest in curriculum and in method to the actual programs of the largest number of existing elementary Hebrew schools. (1)

- (1) A. F. Landesman, A Curriculum for Jewish Religious Schools, pp. 28-29, 172-173, 201

COURSE A--A SIX YEAR CURRICULUM for "FIVE-DAYS-A-WEEK" School
For children beginning their Hebrew between the ages of 7 and 9

FIRST YEAR

HEBREW-----Reading and writing
Study of primers
Blackboard work

Conversation
Building a vocabulary of about 250 words
Conversational forms

PRAYERBOOK-----Practice in Reading

Study and memorization of simple prayers. 1 hour

CUSTOMS AND-----Customs and Ceremonies connected with the home
PRACTICES Constructions of ceremonial objects.
JEWISH ETHICS 1 1/2 hour

HISTORY-----Bible Stories
Nature Stories
Biographies of Jewish heroes in connection
with other studies 1 1/2 hour

MUSIC-----Jewish songs
Folk melodies
Synagogue responses 25 minutes

EXTRA CLASSROOM--Sabbath Services
ACTIVITIES General Assemblies

Holiday entertainments

Social Service

SECOND YEAR

HEBREW-----Study of second year texts
Use of supplementary readers
Writing of short exercises 2 1/2 hours

PRAYERBOOK-----READING
Translation of selections for Sabbath
mornign Service 1 1/2 hours

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CUSTOMS AND----Place of Synagogue in Jewish Life (Correlated
PRACTICES with study of Prayerbook and preparation for
JEWISH ETHICS children's service)

HISTORY-----Historical study of National holidays
Biographies of men selected from entire
range of Jewish history.

MUSIC-----Same as in previous year 15 minutes

EXTRA CLASSROOM-As in previous year.
ACTIVITIES

THIRD YEAR

HEBREW-----Study of third grade readers to cultivate
power to grasp thought.

Reading of about 75 pages of prose 2 hours

PRAYERBOOK-----Study of Friday night and Sabbath afternoon
Services
Reading of other parts 1 hour

BIBLE-----Study of content of part of Patriarchal stories
in children's edition of Book in Genesis

Second half of year 1 hour

CUSTOMS AND-----Customs and practices of Jews in Many Lands
PRACTICES
JEWISH ETHICS 3/4 hour

HISTORY-----Development of Jewish People until Death of
Solomon
Discussion of Current Events 1 hour

MUSIC-----Same as in previous year 15 minutes

EXTRA CLASSROOM-As in previous year
ACTIVITIES

FOURTH YEAR

HEBREW-----Study of about 75 pages of prose in fourth readers
Special attention to sight reading
Correlation of work with history, etc.
Oral and written compositions
Study of Declensions of nouns and conjugations
2 hours

Page 100 of 100
The following information is for your information only.
It is not intended to be used for any other purpose.

On the 10th day of June 1998, the following information was received from the following source:

Source: [Name]
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Item 1

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Source: [Name]
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PRAYERBOOK-----Study of Daily and Sabbath Service
 And Mahzor Study of meaning of important prayers 1 hour

BIBLE-----Study of stories in Book of Genesis and some
 of the stories in the book of Exodus in children's
 edition of the Pentateuch 2 hours

CUSTOMS AND-----Study of important days in the Jewish calendar
 PRACTICES
 JEWISH ETHICS 3/4 hour

HISTORY AND-----Biblical History from the Death of Solomon to
 CURRENT EVENTS Extra 1 hour

MUSIC-----As previous year

EXTRA CLASSROOM-Sabbath Services
 ACTIVITIES
 Holiday Entertainments
 Acts of Charitableness

FIFTH YEAR

HEBREW AND-----Study of readers and supplementary material to
 LITERATURE develop the power to appreciate the literary
 selections.

To develop the power to write a short paragraph
 and to talk for a few minutes.

To secure mastery of a few grammatical principles

To encourage use of books for outside reading
 2 hours

PRAYERBOOK-----Study of contents and order of each holiday
 AND MAHZOR service before each holiday.
 Practice in reading the Mahzor

BIBLE-----Study and Discussions of content of Sidrah of
 each week.

Reading of selections from the Bible in English
 translation 2 hours

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

REPORT OF THE

COMMISSIONERS OF THE

BOARD OF TRUSTEES

FOR THE YEAR 1890

CHICAGO, ILL., 1891

PRINTED BY THE UNIVERSITY OF CHICAGO PRESS

1891

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL., 1891

PRINTED BY THE UNIVERSITY OF CHICAGO PRESS

1891

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL., 1891

CUSTOMS AND----Study of Jewish practices, ethics, etc. in
PRACTICES connection with work in other subjects.
JEWISH ETHICS

HISTORY AND----Jewish History from close of Biblical period
CURRENT EVENTS to completion of Talmud 1 $\frac{1}{4}$ hours

MUSIC-----As in previous year

EXTRA CLASSROOM-As in previous year
ACTIVITIES

SIXTH YEAR

HEBREW AND----The same as for fifth grade, but in a more
LITERATURE intensive manner. 2 hours

PRAYERBOOK AND-The same as for grade five
MAHZOR

BIBLE-----Study of about 100 verses from selections from
the Bible representing the various literay
forms of this literature
Study and reading of portions of English
translations. 2 hours

CUSTOMS AND----Principles and practices of Judaism
PRACTICES

JEWISH ETHICS Hebrew terms in common use among Jews. $\frac{3}{4}$ hours

HISTORY AND----Jewish History from the close of Talmudic age
CURRENT EVENTS to the present time.

Study American Jewish history
Place of Palestine in Jewish life today. 1 $\frac{1}{4}$ hours

MUSIC-----S ame as in previous year

Practice chanting the Haftorah 20-30 minutes

EXTRA CLASSROOM-As in previous year
ACTIVITIES

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COURSE B--A SIX-Year Curriculum for "Three-Days-a-Week" School
for children beginning their Hebrew studies between the ages of 7 & 9

FIRST YEAR

HEBREW-----Study of pupil's textbooks
Practice in reading simple prayers during
second half year

Writing and Conversations

Translation of simple prayers 2 hours

CUSTOMS AND-----Study of customs and ceremonies connected with
PRACTICES the home.

JEWISH ETHICS

Construction of ceremonial objects

Study of Hebrew terms $\frac{1}{2}$ hour

JEWISH HISTORY---Bible stories, nature stories, fables, etc.
CURRENT EVENTS

Biographies of representative Jews, stories
of holidays in connection with the study of
Customs and Hebrew. 1 hour

MUSIC-----Jewish songs, folk melodies

Synagogues responses 15 minutes

EXTRA CLASSROOM--Sabbath Services
ACTIVITIES

General Assemblies

Holiday Entertainments

Acts of Charitableness

SECOND YEAR

HEBREW-----Reading of morning service

Study of short selections from Sabbath service
3 hours

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES

MEMORANDUM

TO : THE CHAIRMAN, DIVISION OF THE PHYSICAL SCIENCES
FROM : [illegible]

SUBJECT: [illegible]

1. [illegible]

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18. [illegible]

19. [illegible]

20. [illegible]

CUSTOMS AND---Place of synagogue in Jewish Life (Correlated
PRACTICES with study of prayer, book and children's service)
JEWISH

JEWISH HISTORY-Historical study of national holidays
CURRENT EVENTS

Biographies of men selected from entire range
of Jewish history. 1 hour

MUSIC-----As in previous year

EXTRA CLASSROOM-As in previous year
ACTIVITIES

THIRD YEAR

HEBREW-----Study of third grade reader to gain power to
grasp thought of printed pages.

Study of Sabbath morning service
Reading daily and holiday services 2½ hours

BIBLE AND-----Readings from books of Judges, Ruth, Samuel and
LITERATURE Kings. ½ hour

CUSTOMS AND----Study of customs and practices through a study
PRACTICES of the life and manners of Jews in other lands
JEWISH ETHICS 40 minutes

JEWISH HISTORY-Study of Development of Jewish people until
CURRENT EVENTS Death of Solomon
Discussion of Current events 1 hour

MUSIC-----As in previous year

EXTRA CLASS*---As in previous year
ROOM ACTIVITIES

FOURTH YEAR

HEBREW-----Review of Sabbath services
Study of Friday night service
Reading of holiday services
Study of original the Abraham and Joseph cycles
of stories from children's Book of Genesis.
2¼ hours

BIBLE AND-----Selections from books of Kings, Daniel, Ezra
LITERATURE and Nehemia. $\frac{1}{2}$ hour

CUSTOMS AND---Study the important days of the Jewish Calendar
PRACTICES

JEWISH ETHICS Study of Hebrew terms $\frac{1}{2}$ hour

JEWISH HISTORY-Study of Biblical History from death of Solomon
CURRENT EVENTS to Ezra. 1 hour

MUSIC-----Jewish songs, folk songs, Synagogue responses
15 minutes

EXTRA CLASS² General Assemblies
ROOM ACTIVITIES Holiday entertainments
Sabbath services
Acts of Charitableness

FIFTH YEAR

HEBREW-----Study of the development of Jewish liturgy
Order, location, and translation of important
prayers from the Sabbath and holiday services.
Study of portions from Books of Exodus and
Leviticus
Supplementary readings in simple modern Hebrew.
 $2\frac{1}{2}$ hours

BIBLE AND-----Selections from Talmud and Midrash
LITERATURE Readings of Ethics of the Fathers $\frac{1}{2}$ hour

CUSTOMS AND-----Study of Jewish practices, Ethics, etc.
PRACTICES Study of Hebrew terms in common use among the
JEWISH ETHICS Jews. 20 minutes

JEWISH HISTORY---Jewish History from the close of Biblical Period
CURRENT EVENTS to completion of Talmud. 1 hour

MUSIC-----As in previous year
Practice in chanting the Haftorah 25 minutes

EXTRA CLASSROOM--As in previous year
ACTIVITIES

SIXTH YEAR

HEBREW-----Composition and content of some Piyutim
Readings and writings of simple modern Hebrew
Study of selections from the Sidrah of each week
 $1\frac{1}{2}$ hours

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BIBLE AND-----Introduction of the Bible
 LITERATURE Study of selections representing the various
 literary forms of this sacred literature
 Selections from Medieval and Modern literature
 Correlated with study of history

CUSTOMS AND---Principles and practices of Judaism
 PRACTICES Study of Hebrew terms

JEWISH ETHICS ¾ hour

JEWISH HISTORY-Jewish History from close of Talmudic age

CURRENT EVENTS to date.
 Study of American Jewish history
 Place of Palestine in Jewish life today. 1 hour

MUSIC-----AS In previous year
 Practice in chanting the Haftorah 25 minutes

EXTRA CLASS---As in previous year
 Room Activities

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A mere glance at the above courses will reveal that the central aim of each of the courses and programs is to convey to the Jewish children within the limits of time, the knowledge and the principles of the Jewish religion and to prepare them for the active participation in a living Jewish life. This can be easily seen from the allotment of time to each subject and from the brief description of the various phases of study, indicating in all that the Jewish schools are making every effort to fulfill their mission as Religious schools.

A more detailed study of the curriculae will furnish proof that the Jewish educational programs as they are carried out in the most intensive Hebrew schools are primarily religious in nature and aim and are in perfect harmony with the aims and objectives of citizenship training.

The main subjects, as we have seen are as follows:

1. Religion
2. Bible
3. Prayerbook
4. Hebrew
5. History

It behooves us now to make some further investigation as to the aims of each subject separately and as to their main objectives.

In my own practice during the last twenty-four years, I have never failed to stress the character value in every subject, for I fully agree with Dr. J. B. Maller of Columbia University and the Hebrew Union College, that "every subject taught in the Jewish school, every method of instruction, every incident in the Jewish school contains possibilities for character training. The Jewish school must be a place where morals exist, where ethics function where desirable forms of conduct may be observed and practiced." (1) This opinion is by no means personal or unique. It is really the unanimous opinion of all Jewish educators and the echo of the Jewish public at large. It is worth while noting here that while the general Jewish public is not very well versed in matters of Jewish education, and their opinions on the subject are not expressed in progressional language, yet their voice like the voice of God Almighty is crying out to Rabbis and teachers to stress the religious and character element in the education of their children.

1. Religion as a subject matter includes the study of the principles of Judaism and all its observances .
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(1) J. B. Maller, Moral Education in the Jewish School, Jewish Education, Volume 1, April, June, 1932.

and practices. It is all inclusive as it embraces the whole of Jewish life, social and individual. "The purpose of the work in this course," according to Dr. J. Greenstone, "and indeed all other courses of the religious school, should be to make the children feel that human life depends upon God, and that the purpose of life is to serve God. And while they are made to feel their responsibility towards Him, they should be made to realize that right conduct based upon the Torah and tradition, is the most acceptable form of service that may be rendered to God. The children should be made to realize that "Religion with the Jew is co-extensive with life, life consecrated by the divine. There is nothing secular in Jewish life, every detail of life is made sacred. What others call good, the Jew characterizes as holy, while the evil he regards as sin. To live the Jewish life, to develop the spiritual elements of character, to hallow the everyday experiences of life, is the essence of the Jewish religion." (1)

Customs, ceremonies, and rituals in general are certainly not to be mistaken for religion itself, and yet their value in the educational program as well as in life is not merely that of group cohesion but moral and religious. It would be fairly correct to say that traditions and

(1) Greenstone, The Jewish Religion, p. 2

ceremonies are to any religion what a string is to the precious pearls which it holds. It is the string that gives them their unity, their coordination, and their safety. Each and every religion has provided some signs and symbols to serve as reminders of the great ideals and principles it wished to adopt and follow.

2. The Bible is the heart of Jewish education and it comprises the major part of the course of study of the Hebrew week-day schools. Neither Jews nor Christians have to make apologies for their clinging to this sacred Book for instruction and inspiration. It is the source of all religion to Jews and Gentiles alike,. The purpose of instruction in Bible in the Jewish school is manifold and it aims:

(1) "To impress the children with the belief in the divine origin and the binding authority of the Bible as conceived by the Jewish people;

(2) To impress upon the children the fact that the Bible is not one Book but a literature representing a development of a thousand years. "This literature relates the religious experiences of the Jewish people, their conceptions of God and duty, and their ideals of conduct, and the divine help given them in their struggle for holiness and perfection;

(3) To give to the children the ability to handle the Bible; i. e. the ability to find book, chapter, and verse which they may need;

(4) To supply to the pupils such knowledge of the background of the Biblical narratives as will enable them to understand and appreciate more fully their reachings;

(5) To bring to the children such familiarity with and love for this literature as shall lead them to a desire to live the life of the Torah, and to continue to study and reading of the Bible in later years." (1)

There is really no more direct and emphatic religious education than Biblical knowledge, as Dr. G. A. Coe says, "The Scriptures are an outgrowth of life. They are a product of experience, chiefly of religious experiences that arose through the continuous, life-giving touch of the divine hand upon men and peoples through a long history. To study the Scriptures (in the original--M. L.) is simply to get as near to these experiences as possible." (2)

That the Constitution of the United States itself is the outgrowth of Biblical influence is acknowledged by all American historians, and it is a matter of record,

(1) A. F. Landesman, A Curriculum of Jewish Religious Schools, p. 71

(2) G. A. Coe, Education in Religion and Morals, p. 391

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"that the fundamental principle underlying the Preamble of the Constitution of the United States was inspired by the Constitution of a far earlier day, one of our most treasured heritages, the Holy Bible." (1)

Bible study is, therefore, citizenship training of the highest degree as Thomas Jefferson said: "I have always said, and always will say, that the studious perusal of the Sacred Volume, will make better citizens, better fathers, and better husbands."

3. Worship is one of the major activities of the Jewish week-day school. This activity is gaining ground everywhere and there is hardly any school today which does not include worship in its program. The Jewish educators realize that worship and devotional life must become an integral part of Judaism as there is no other instruction which is more inductive to a real religious life.

The practical training in worship which includes the study of the prayerbook in all its phases is a part of the regular classroom work. In addition each school has its own children's congregation where regular services are held on Sabbath and sometimes also on week-days.

(1) From address by Hon. Gaspar G. Bacon before the Brotherhood of Kehillath Israel, Brookline, February 19, 1934.

The study of the Prayerbook is, therefore, an integral part of the study of Religion and the ideals of Judaism. The general purpose of the course may be summarized as follows:

(1) "To help the children cultivate and cherish the habit of prayer as one of life's supreme privileges. To give the child an idea of prayer, a love for prayer, and a desire to pray is one of the most important tasks of the religious school;

(2) To impress upon the child not only the importance of private devotion, but also the public worship as one of the most potent influences in the preservation of Judaism. By attending the synagogue and joining in its service the Jew proclaims his attachment to Judaism and his loyalty to his people. It is also a power incentive towards arousing religious emotion and devoutness in prayer;

(3) To impress upon the child the importance of Hebrew as the language of prayer, as the tie that unites us with millions of other worshippers who are our brethren.

The aims thus set forth may be realized by training the children for a more complete participation in the service of the synagogue (a) by teaching to read with ease and accuracy the prayers in the Siddur and Mahzor, (b) by imparting to them a knowledge of the arrangement of the prayerbook and the order of the service for various occa-

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sions, and (c) by giving them an understanding of some of the more important prayers." (1)

4. "Language," Miller says, "is more consciously taken as a symbol by a nationality than a religion." (2) This is, however, not the case with the Hebrew language. Its preservation was due to religion and not to nationalism. And even now with the revival of Hebrew as the living language of the Jews of Palestine, its influence in Diaspora is not that of nationalism but of religion.

"Hebrew, says, Dr. Grossman, "is the characteristic subject of the curriculum of the Jewish Religious School, the other subjects, biblical history, ethics, and religious principles, it shares with other denominational schools. Only Hebrew is an avowedly Jewish subject. When the Hebrew is dropped out of the religious training, the Jewish school loses much of its uniqueness. The Hebrew accentuates all other subjects of the school and gives them their Jewish "genius" and charm. Jewish heroism and Jewish customs, and Jewish ritual lose the largest part of their distinctiveness when they are taught without relation

(1) A. F. Landesman, A Curriculum for Jewish Religious Schools, p. 58

(2) A. Miller, Races, Nations, and Classes, p. 59

to that tongue which is the source of their life." (1)

The Hebrew language, then, is in reality the key to the Jewish Bible and to the whole of the moral and religious spirit which the Jew holds. The Hebrew language was the organ of Jewish piety not only through the prayer-books which have been written in Hebrew, but also through the vast Hebrew literature of all ages which treasures the essence of Jewish faith, Jewish morality, and Jewish ideals. The Jewish children as future citizens are, therefore, entitled to be brought closer to the primary sources of these ennobling influences.

5. "The purpose of the study of History," according to Dr. L. Honor, "should be to instil in the child the love for his people and a pride in its history. It should give him a clean and unbroken view of the development of the Jewish people from its beginning up to the present time. The central idea which the teacher is to impress upon the child is the attempt on the part of the Jewish people to fashion and preserve its individuality and its distinctive institutions. The pupil must become aware that this feat was not accomplished without a conscious struggle against all kinds of disintegrating

(1) Dr. Louis Grossman, The Aims of Teaching in Jewish Schools, p. 181

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influences and detrimental forces. The boy or girl should be made to realize that this struggle has been carried on successfully only because the Jewish people have never in the course of its long history been ready to yield to its environment. It has been willing to adjust itself, to change, but unwilling in this process to change to surrender one iota of its historic continuity. Lastly, the pupil is to become conscious that in facing the problems of the present and of the future, the Jewish people must conserve the same attitude of continuity and change." (1)

From practical experience, however, every teacher knows that the study of History in elementary schools is indirectly also the most excellent vehicle for effective character education. As Dr. J. Maller says, "Jewish History deals with the true stories of Jews--men and women who lived and exerted their influence, who were instrumental in making things better or worse.... After the children will have long forgotten most of the dates in Jewish History their realization as to the contributions of these men will remain and will probably continue to influence their own behavior, helping them to live a more purposeful and more creative life, as useful citizens of their own

(1) Leo L. Honor, The Teaching of Jewish History in the Jewish Teacher, May 1917.

community and as living members of the Jewish group." (1)

This evaluation of the nature and aims of every subject in the Jewish educational program reveals two important points. First, that Jewish education as a whole is not different in anyway from the religious education of the non-Jewish groups. It is religious in aim and purpose and is only supplementary to public school education. Furthermore, every subject in itself possesses very strong character building values which, as time goes on, aid the Jewish boys and girls to grow to manhood and womanhood as God-fearing and God-loving American citizens, drawing their inspiration and encouragement for an effective religious life from the teachings of the Hebrew Bible and from the valiant lives and deeds of the Jewish prophets and sages, heroes and martyrs.

Q1) Dr. J. B. Maller, Moral Education in the Jewish School, Jewish Education, Volume IV, NO. 2 April 1932. p. 114

CHAPTER VI

Other Elementary Jewish Schools

The next important group of elementary Jewish schools is the one-day schools formerly known as Sunday Schools or Sabbath Schools and at present best known as the Jewish Religious Schools. They have an enrollment of 73,246 pupils which is 38.3 per cent of the total Jewish school population (1).

This change of names coupled with the fact that 90 per cent of these schools are maintained by Temples and synagogues (2) are of greatest significance as they indicate clearly that these schools are primarily religion institutions whose chief aim is to train the Jewish children in the religion of their fathers.

There is a division of opinion among Rabbis and educators as the adequacy and efficiency of these one day schools. Rabbi M. S. Raisen, one of the scholarly Reform Rabbis in this country, would uproot the whole institution completely. He is of the opinion that Judaism with its great religions and cultural treasures cannot be conveyed to the young generation in one weekly session.

(1) H. S. Linfield, The Jewish Year Book, Vol. 31,
1929-30, p. 149

(2) Ibid.

THE UNIVERSITY OF CHICAGO

IN THE DEPARTMENT OF THE HISTORY OF THE UNITED STATES

THE HISTORY OF THE UNITED STATES
FROM 1789 TO 1861
BY
JOHN P. FLETCHER
OF THE UNIVERSITY OF CHICAGO
AND
OF THE UNIVERSITY OF CALIFORNIA

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He further states that the present curriculum is superficial, inadequate, and wholly incapable of exerting any influence on the pupils. He admits, however, that the central motive of the "Sunday School" as well as of the whole Reform Movement is the Jewish religion. (1)

There are very many who share with him this view. There are others, however, who still think that his is one of the most important institutions on the American Jewish scene that must survive in its present form. The sentiment of the majority, however, take the middle course which aims to expand the schools and to reorganize them in the spirit of the changing philosophy and attitude towards Judaism and Jewish life among the leaders and of the Reform movement.

These problems are by far not purely academical or technical. They are interwoven with the heart of Jewish life in this country and they are not remote at all from the basic problems that confront the Jewish people everywhere. Our concern here, however, is mainly with the civic value of these schools and the criteria here as in the case of the elementary Hebrew school must be found in the aims and objectives of the schools as

 (1) Dr. M. S. Raisin, Shevile Hachinuch, September 1929,
 pp. 31-34

set for them by the spiritual leaders and educators and also in the various curricula which are actually in operation in these schools.

"The fundamental American doctrine of the separation of church and state has made its effects felt in many directions, among others in the field of education. This accounts largely if not altogether for the barring of religious instruction from the public schools. Those schools are miniature republics and are intended for the children of all the people without distinction of creed or race. Sectarian instruction is altogether out of place there. If such instruction is to be given it must be provided by the various religious denominations for the children of their different churches. This explains the *raison d'être* of the religious or congregational schools as disparate from the public schools. Because we American Jews are such firm believers in that fundamental American doctrine of the separation of church and state and because also we recognize the absolute necessity of giving our children a Jewish background, the religious school should bulk largely on the horizon of Jewish religious life and should become a mighty religious influence on the child's development. This being the case we may well address ourselves to a brief consideration of the aim of the Jewish religious

schools. These aims are three; first, the imparting of instruction; secondly, the stimulating of the child's love for Judaism and thirdly the rilling of the child's interests with an ethical and spiritual content.

First, then, as to the matter of instruction. Of what shall this instruction consist? The curricula of our religious schools provide for instruction in Jewish history, Biblical and post Biblical, in the Jewish religion and in Hebrew. Since we build upon the past, a knowledge of that past is essential in any scheme of education. The Bible being the chief if not the only source book for a knowledge of Jewish life for centuries, it is naturally the point about which much of the instruction revolves. To give our children and youth as thorough a knowledge of the Bible as possible must remain a primary object of Jewish education. This knowledge must as a matter of course be, in the first instance, factual. But the facts are only the iramework of the structure, namely the religious outlook. The Biblical story must be interpreted accordingly by the skillful teacher. The Jewish present is so intimately connected with the Jewish past as recorded in the Bible and in later records that the two throw light upon each other. We build upon the past; we must therefore know it. From the knowledge of that

past flows an understanding of the religion. The instruction in history offers a constant opportunity to illustrate the teachings of the religion. They are unfailingly inter-related.

The question now arises, since the Bible was written in Hebrew and since Hebrew is the traditional sacred tongue of the Jews, in how far is an acquisition of a knowledge of Hebrew an aim of our religious schools? As far as Jewish life in the United States goes, and with that we are chiefly concerned, Hebrew is not the language of our daily life. English is our language of communication. The object of Hebrew instruction in our religious schools is to impress upon the children the fact that Hebrew is the language used in important portions of the religious service, as well as the language of our rich religious literature. To make the children conversant with select portions of the service and of our religious literature is the purpose of whatever instruction in Hebrew can be given. More than this we cannot expect to accomplish. Happy we if we can accomplish that much.

I mentioned above that the second aim that we must have in mind is the stimulating of the child's love for Judaism. The entire atmosphere of the classroom must conduce toward this. Unless the child emerges from the

school with a strong interest in and a feeling of attachment for the faith, the school fails. All the instruction must converge towards that point.

And finally the child's interest must be filled with an ethical and spiritual content. The presence of God must be made very real. The right life must grow out of the atmosphere that the child breathes in. As has been well said "Character cannot be taught, it must be caught." This is the imitatio dei inherent in Judaism. "Holy shall ye be for I the Lord your God am holy," was the charge pronounced to the people long ago. If as a result of Jewish education this is accomplished, its aims will be completely fulfilled. This must be the object kept constantly in mind." (1)

This excellent exposition of the aims and content of the Jewish religious school was given recently by Dr. D. Philipson, the chairman of the commission on Jewish education and I am confident that the reader will agree with me that such a type of education as described by Dr. Philipson is in reality not merely Jewish education but a genuine education for citizenship, as it aims to instill the Jewish children with the religious and

(1) Dr. David Philipson, The Aim of the Jewish Religious Schools, The Jewish Teacher, November, 1932.

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humanitarian spirit of prophetic Judaism. A careful study of the following curriculum or of any curriculum of a one day Jewish school will support this statement. The subject matter, the allotment of time to each subject, the method of instruction and the whole atmosphere of any school are all bent in one direction namely, to imbue the children with the sanctity of the Jewish religion in all its phases.

A SUNDAY SCHOOL CURRICULUM

The Beginner's and Primary Departments

THE BEGINNERS OR KINDERGARTEN CLASS Age 6 years

CUSTOMS AND--Connected with some of the Jewish holidays and
CEREMONIES home

BIBLE AND---Folk tales, legends, myths, collected from
HISTORY entire range of Jewish literature
STORIES

EXPRESSIONAL--Dramatizations
WORK Drawing, Modeling, Clay and Sand work, cutting
construction work in connection with other subjects

MUSIC-----Children's songs and Jewish folk songs 15-20 minutes

HEBREW-----Memorization of a few simple prayers and benedictions.

FIRST GRADE 6-8 years

CUSTOMS AND--Connected with the Jewish home $\frac{1}{2}$ hour
CEREMONIES

BIBLE AND---Biblical stories, nature stories, holiday stories
HISTORY STORIES arranged in series under related themes. $1\frac{1}{4}$ hr.

EXPRESSIONAL--Dramatizations and various forms of handwork to
WORK fix truths of lesson.

MUSIC-----Synagogue responses
 Jewish folk songs, music for religious observances
 of home and holidays 15-20 minutes

ASSEMBLY----Assembly for prayer
 Quiet music, story Bible readings
 Songs at beginning of session
 Occasional gatherings of entire school 15 minutes

SECOND GRADE
 7-9 years

CUSTOMS AND--The Jewish holidays (customs and ceremonies connected
 CEREMONIES with the special days.)

BIBLE AND---Study of Biblical characters from Patriarchs to
 HISTORY Solomon, together with Readings of simple selections
 STORIES from Bible. 1 hour

EXPRESSIONAL-As in previous grade
 Work

MUSIC-----As in previous grade

ASSEMBLY----As in previous grade

THIRD GRADE
 8-10 years

CUSTOMS AND--Jews in Many Lands, (customs and ceremonies of Jews
 CEREMONIES in other lands.) $\frac{3}{4}$ hour

BIBLE AND----Study of Biographies of about thirty Jewish heroes
 HISTORY selected from entire range of Jewish history and
 STORIES representing various lands. 1 hour

EXPRESSIONAL-As in previous grade
 WORK

MUSIC-----As in previous year

ASSEMBLY----As in previous grade

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THE INTERMEDIATE DEPARTMENT

Grade Four
9-11 years

HEBREW-----Mechanics of Reading

Study of simple blessings and prayers used in home
50 minutesHISTORY AND--History stories correlated with study of Jewish
CURRENT EVENTS CalendarBIBLE AND----Selected readings from Jewish literature (correlated
LITERATURE with work in customs and ceremonies)CUSTOMS AND--The Jewish Calendar: significance of special days
CEREMONIES of Jewish Calendar--their observances. 40 minutesMUSIC-----Synagogue responses
Jewish folk songs, etc. 15-20 minutesOTHER-----Departmental, Special, Sabbath, and general school
ACTIVITIES Assemblies

Services

Social Service activities

Expressional work as dramatizations, constructions, etc
15 minutesGRADE FIVE
10-12 years

HEBREW-----Mechanical Reading

Study of Sabbath services

Reading from holiday services 45 minutes

HISTORY AND--History of the Jews in their own land. (Jewish history
CURRENT EVENTS from Patriarchal times to at least the Maccabean
Period; Study of Geography of Palestine.
Discussion of Current Events. 45 minutesBIBLE AND----Introduction to the Bible (general survey of the
LITERATURE various books of Bible together with selected
readings from them in translation) 45 minutesCUSTOMS AND--Discussion of manner of celebration and significance
CEREMONIES of Jewish holidays in season.

MUSIC-----As in previous year

OTHER ACTIVITIES¹-As in previous year

SIXTH GRADE
12-13 years

HEBREW-----Study of Sabbath and Holiday Services
Study of meaning of some of the important prayers
50 minutes

HISTORY AND--History of Jews in Diaspora (Jewish history from
CURRENT about 70C.E. to Present times.
EVENTS Discussion of Current Events and Civics. 45 minutes

BIBLE AND----Readings of selections from Jewish literature in
LITERATURE translation (correlated with work in history)

CUSTOMS AND CEREMONIES- Principles and Practices of Judaism.
40 minutes

MUSIC-----As in previous year

OTHER ACTIVITIES-As in previous year

The Jewish parochial schools are no exception to the writer's contention that the Jewish elementary schools in the United States are religious in purpose and nature. The fact that there are only twelve parochial schools in this country with an enrollment of only 3290 pupils or 1.8 per cent of the total Jewish school population (1) is ample proof that the American Jews do not favor educational segregation even if they were to benefit by it, religiously. This becomes even more evident when we find that the existing parochial schools are almost without exception preparatory schools for Theological seminaries, and teachers training schools which the pupils intend to attend in later years. Their main purpose of coming to the parochial school is to receive a more intensive and adequate religious training which will prepare them for admission in the future to the higher schools of (1) D. I. Cederbaum, Extent and Cost of Jewish Education, Jan. 1929

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learning where they hope to pursue their studies for their future callings.

The Yiddish schools are the only ones which are not religious neither in principle nor in practice. They are secular from the point of view that they do not involve religious practices. Their Jewishness consists mainly in that they use the Yiddish language as a medium of instruction and they also teach the modern Yiddish literature, emphasizing in this manner the present day Jewish life of the masses with all its problems.

The leaders of this movement are lamenting the inadequacy of the progress made in the last twenty-five years. They attribute it to the fact "they appeal only to the poorer classes and for that reason they encounter on their way many more difficulties than do the other types of Jewish educational institutions." (1) The real reasons for their difficulties, however, are to be found in the realms of religion and Americanization rather than in purely economical circumstances. The conscious Jewish people are by nature religious and very few of them are willing to accept a secular Jewish education which is not tied up in some manner with the religion and history

(1) L. Lehrer, The Yiddish Secular School, Jewish Education, April-June, 1932.

Of ancient Israel. The language motivation, too, has no lasting basis in this country. Since the cessation of immigration, The Yiddish language is rapidly declining both in prestige and in use and it certainly cannot become the cultural motive for an educational system.

It is not surprising, therefore, that twenty-five years of effort has brought no significant results and that ^{at} present the Yiddish week-day schools comprise only 3.8 per cent of the total Jewish school population. (1) It must also be noted that it was found that almost all the existing Yiddish schools are very small one-teacher schools and that 85 per cent of them are operated by four separate and distinctive organizations., while the other 15 per cent ~~are~~ independent local neighborhood institutions. (2) One may easily conclude from these facts that the Yiddish schools in this country are of a passing nature and that their influence on Jewish life and on the Jewish educational movement in the United States is insignificant.

It cannot be denied that here are some Hebrew schools where nationalistic tendencies are stressed.

These are, however, the exceptions. Furthermore, in most

(1) D. I. Cederbaum, Extent and Cost of Jewish Education, Jewish Education, January 1929.

(2) Ibid.

cases it is done upon the teacher's own initiative and upon his own responsibility. Without the consent or knowledge of the community. The Jewish community as a whole, with rare exceptions in some independent schools, organizes and maintains its Hebrew schools for the sole purpose of giving their children a religious education. This education naturally involves all kinds of cultural endeavors, but the thing it seeks most above everything else is a religious training. Dr. Cyrus Adler, the president of the Jewish Theological Seminary has expressed this view in unmistakable language when he said, "Let it be remembered that the community is not interested in a purely cultural movement, however, valuable that may be, but that all Jewish studies will be pursued to religious end, to understand, to discern, to hearken, to learn and to teach, to observe, to do, and to fulfil in love all the words of instruction in Thy Law." (1)

(1) Dr. Cyrus Adler, Hand Book, Hebrew High Schools of Philadelphia.

CHAPTER VII

OTHER EDUCATIONAL INSTITUTIONS

The Hebrew High School and the High School departments in the Sunday Schools are of recent origin as none of them existed anywhere in 1910. At present there are quite a number of them designated by different names but all of them offering secondary Hebrew or Jewish schooling. The programs of these High Schools vary extensively but the basic distinction is in the fact that the Hebrew School is an extension of the intensive elementary Hebrew School. The program of studies is, therefore, Hebraic in nature. The majority of the 3000 pupils who attend these schools intend to continue their study upon graduation at the various teachers' training schools or at the rabbinical colleges. The High School departments are usually continuation schools of the Sunday Schools. The aims and objections of the programs of the various High Schools are much the same as those of the elementary schools. The difference is only in the grade of work and in the manner of presentation. (1)

A glance at any curriculum of a Jewish High School will reveal that its main purpose is to rear a religious and cultured Jewish generation, which "will be ready

(1) A. Dushkin, Two Decades of Progress in Jewish Education, Jewish Education Vol. IV, No. 1, Jan--March 1932

and willing when its turn comes to assume responsibility for the maintenance and development of Jewish life and ideals." (1)

The United Hebrew High School of Philadelphia with its threefold curriculum in Hebrew, Hebrew-English, and English is a good example of the various High School programs. It covers in certain phases the study of Jewish history, Bible, Biblical literature, selections from the Apocrypha, Talmud, Hagadah, and medieval and modern literature, stressing in every instance the spiritual values of Jewish culture. (2)

The few technical and vocational schools, as well as the two Jewish farm schools, are purely civic enterprises. They were organized during the great tide of Jewish immigration with the hope of aiding in the solution of the problems of distribution and Americanization. It is significant to note that, while these schools are under Jewish auspices, yet they are open to non-Jewish students and many non-Jews are holding high positions on the various faculties, thus denoting the true Jewish-American spirit. (3)

The National Farm School of Pennsylvania deserves special mention. It was founded by Rabbi Joseph Kranskopp

(1) Ben Rosen, Handbook Hebrew High School of Philadelphia

(2) Ibid.

(3) B. B. Bogen, Jewish Philanthropy, pp. 125-137, 241-243.

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of Philadelphia who firmly believed that a great deal of the maladjustment and social instability of the Jew is due to the centuries of oppression which forced him in self-defense to become an urban trader. His faith was staunch in the capacity of his coreligionists to secure greater happiness and firmer independence on the soil, and at the same time become of productive service to the nation. When the school was actually organized, however, Rabbi Kranskopf extended its service to Jews and non-Jews alike and from its very inception its policy was strictly non-sectarian. "No worthy boy has been refused admission on account of religion. Its splendid equipment and opportunities are open to any deserving youth wishing to train for a life as a progressive farmer. Though Jewish contributions have largely supported the institution, this has in no measure kept the School from its undeviating standard, which regards creed as irrelevant to its purpose, and which accepts boys from 17 to 21 years of age--whether they be Jew or non-Jew. What matters is that they are deserving and eager to profit by the training offered." (1)

The American Jews, being utterly opposed to educational segregation, have never had any aspiration to establish colleges of their own. The only Jewish college

(1) The National Farm School Bulletin, 1934-35, p. 12

which is authorized to offer courses leading to the Bachelor of Arts and Bachelor of Science degrees is the Yeshiva College of New York, which is an integral part of the Rabbi Issac Elchanan Theological Seminary. As a part of the most orthodox Theological Seminary of America the College is a religious institution, "seeking to strengthen in the minds of its students this abiding consciousness of the high ideals and the spiritual heritage of the Jewish people, and to develop intellect and character...." (1)

The Dropsie College of Philadelphia is a Jewish graduate school, and outside of the Hebrew University at Jerusalem, it is the only non-theological Jewish institution in the world with the right to confer the degree of Ph. D. It is open to all graduate students without distinction of race, creed, or color.

There are five Jewish Theological Seminaries in this country with an enrollment of about 600 students, all of them preparing for the rabbinate. (2) The programs of these schools vary somewhat in accordance with their religious views and professional aims. They differ, however, very little in method and in procedure from the leading

(1) Yeshiva College Catalogue, 1932-33, p. 9

(2) H. S. Linfield, The American Jewish Year Book, Vol. 31, pp. 143-146

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Christian Theological Seminaries. Their main purpose is to train spiritual leaders for their respective synagogues and temples. Instruction is given in Bible, Rabbimics, Theology and Philosophy, History, Hebrew, and Cognate Languages. Each college naturally expounding the various courses in the light of their own denominational convictions. The Jewish Institute of Religion is an exception in this respect as "it does not commit its teachers and students to any special interpretation of Judaism. It offers to Jews and non-Jews alike a constructive knowledge of all phases of Judaism, its spiritual and social ideals, its history and its outlook, its contribution to the world's progress and store of good." (1)

These Theological Schools are rendering a double service to this country, first by preparing hundreds of Jewish American young men for the divine service of the ministry to serve their fellow citizens, and second by providing the Jewish population with an American or an Americanized leadership. I am stressing this point because prior to the establishment of these Theological Schools, the Jewish American citizenry was entirely dependent upon European Rabbis who could not adapt themselves to American life. As a result of the splendid progress of these Semin-

(1) The Jewish Institute of Religion Bulletin, 1932-33, p. 12

aries, many of the Jewish Rabbis of today are among the leading citizens of this country, rendering the highest service in every field of American civic endeavor.

In connection with the higher Jewish educational institutions, the libraries would be mentioned. In the libraries of the Dropsie College and of the Jewish rabbinical seminaries alone there are about 228,000 books and 8500 manuscripts. There are also large collections of Jewish books, both Hebraic and Judaic, in the Congressional Library in Washington, in the libraries of the Universities of Harvard, Columbia, Yale, Chicago, etc., in the libraries of non-Jewish theological seminaries, and in the numerous public libraries. (1)

The Jewish educational activities have also spread into the field of social service. The numerous Nurse-training schools in Jewish hospitals and the N. Y. Graduate School for Jewish Social Work, preparing hundreds of Jewish young men and women for a life of service, are outstanding examples of the Jewish eagerness to serve their fellowmen. (2)

And last but not least among the Jewish educational institutions are the nineteen Teachers' Training Schools, having an enrollment of almost 2500 students (3) who, upon

(1) H. S. Linfield, The Jewish Yearbook, Vol. 31, p. 158

(2) Ibid. pp. 133, 146

(3) Ibid., p. 146

graduation, become the teachers of the Jewish American youth.

Professor Coe may be generally correct in his contention that "the chief influence upon the young of any generation precedes not from isolated individuals but from group, class, and mass relationships." (1) This philosophy however, should not be applied in the field of Jewish education. These isolated individuals, the teachers, sometimes hold the key to the whole situation. The supreme task of the Teachers' Training Schools is the raising of a body of trained teachers, equipped with civic intelligence and who know the needs of the Jewish youth and also the needs of the country. What we need most is a growing generation of good citizens and this is greatly in the hands of the religious teachers. "The teacher must conceive of Jewish education as a means of adjusting the Jew to the American environment..." (2)

(1) G. A. Coe, Educating for Citizenship, p. 31

(2) E. Gomeran, Teacher-Training for Jewish Schools, p. 12

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THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

CHAPTER VIII

Extension Education

Next to the educational institutions comes extension education. No integrated and comprehensive education has as yet been organized, but many attempts have been made along this line in many places and in many directions and these efforts deserve some evaluation as to their civic worth.

The Independent Order of Bnai Brith is one of the most representative American Jewish organizations sponsoring very many activities which are of great civic value.

The Anti-Defamation League is a Bnai Brith activity whose chief purpose in the past was to defend the name of the Jews whenever and wherever it is defamed. "But more recently the activities and scope of the League have been widened and developed. In addition to the work it has performed so effectively in the past, and continues to perform now, it is engaged in the more positive task of bringing to Christians a better understanding of Judaism, so as to reduce defamation itself. In other words, prevention is more important than cure. This new extension of the League's work falls into two categories; first, educational work, and second, research work in the field of employment discrimination against Jews.

The educational campaign has been going on for some time, while the latter activity has only begun. Non-Jewish groups throughout the country have heard, through arrangement by the League, leading rabbis, Jewish educators, and prominent laymen explain the meaning of Judaism, its contributions to our civilization, and its aims. Good will literature is sent by the League to Christian ministers, churches, institutions, and important individuals.

The League had, of course, handled many individual cases of discrimination against Jews in employment in the past, but lately the charge has been made in many quarters that these were more than individual and isolated cases--that in some industries blanket discrimination was being practiced. Bnai Brith, therefore, called a joint conference of a half dozen of the leading Jewish organizations of the country to consider the matter. The result was the formation of a conference which is functioning now, and intends to raise funds, carry on research work to determine the extent of truth in the charges, and take steps to combat the situation.

The League is working closely in cooperation with the Good Will Committee of the Federal Council of Churches of Christ in America to bring about a better understanding between religious groups so that a more tolerant sympathetic

attitude may be brought about in this country. " (1)

Bnai Brith is also the spondor of the Hillel Foundation at the Universities of Illinois, Wisconsin, Ohio State, Michigan, Cornell, West Virginia, Texas, and California. A detailed description of the Foundation activities will perhaps give us a clear picture of their true citizenship values.

It is only natural that the Hillel Foundations should emphasize attendance at religious services, and encourage the interest and participation of all the Jewish students on the campus therein, and in this work the Foundation as in every other activity, serves all the students. There are Orthodox, services as well as Reform, for the Foundations are neither Orthodox, Conservative, nor Reform, but rather all inclusively Jewish. They are the agency through which every form of Jewish religious aspiration expresses itself.

Before the Hillel Foundations were established, Jewish college students, even when their universities were located in Jewish centers, attended services in almost negligible numbers. Many openly termed themselves "atheists" or "free-thinkers," while they were so furtive and apparently ashamed of their Judaism that they would

(1) A Wider-Scope--Bnai Brith Publication, p. 9

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be cruelly embarrassed every time it was mentioned in the presence of Gentiles. Today, with Hillel Foundation classes, debates, lectures, plays, musicales, and services, opening their eyes to Judaism's real value and meaning, the Jewish students are not only proud to be known as Jews, but attend religious services regularly because they now hold meaning and inspiration.

A committee of students constantly works at each Foundation to make the services appealing and significant, attracting interesting speakers and making the youth of the campus feel that religion--Judaism--can still play a vital part in the life of even college men and women. Regularly throughout the year there are all-student services at which the students themselves conduct a ritual and deliver the sermons. Many of the most active never attended a Jewish religious service before in their lives. Each Foundation also has a choir consisting entirely of Jewish students.

Before the advent of the Hillel Foundations, a large portion of the Jewish students attended college classes on most of the Jewish holidays, even on Yom Kippur and Rosh Hashonah. Today, through the Foundations, they are excused from classes, and all the holidays are observed appropriately at Hillel. Each Foundation has its own Passover Seder, and

and each arranges for Pesah meals to be served throughout the entire week. Last year at Cornell 220 attended each of the Seders and 115 ate regularly the Pasover meals which the Foundation had arranged to provide for them.

In less than seven years the supersensitiveness of thousand of Jewish students at eight large universities their evasion of all Jewish contact and associations, have changed to a proud Jewish consciousness. Furthermore, Jews, heretofore, separated by wealth, social exclusiveness, diverse credal differences, or indifference, are for the first time in their lives meeting and learning to know the fine types represented by their student coreligionists, who some day will be their fellow citizens in Jewish communities of many cities in the land.

Not only had there been a development of a real spirit of fellowship between the Jewish students, but there has also been a remarkable birth of friendship and understanding between the Jews and the Gentiles on the campus. Judaism had been something to speak about in whispers, apologetically. Now thousands of Gentiles in university communities are every day reading about and learning to know something about Judaism and Jewish students. All of the open forums, plays, discussion groups, athletics, are open to everyone, and Gentiles as well as Jews throng the

meetings addressed by the prominent leaders of our faith. Before the advent of the Hillel Foundations, a Jew had never been invited to address the all-university services which are held in most schools throughout the year; now a number of our leading rabbis speak before thousands of university students who never before saw or heard a Jew speak from the pulpit. As a result, Gentiles are forming new conceptions of Judaism and Jews. Recently Rabbi Stephen S. Wise delivered an address before the student body of Cornell University under the auspices of the Hillel Foundation, and at the banquet following the affair the President of the University for the first time in the history of Cornell University, addressed a representative group of Jewish students. Both he and Rabbi Wise eulogized the Bnai Brith Hillel Foundation on that occasion.

Some of the universities have held good will seminars lasting several days, at which some of our leading rabbis, directors, and students of the Foundations, and Christian representatives have discussed and suggested remedies for the eradication of prejudice and the promotion of tolerance and fellowship between the different religions. At West Virginia University, a fraternity scholarship cup had, for years, been awarded annually to the fraternity in Panhellenic Council which had the highest scholarship average.

But the Jewish fraternities as well as a number of the Gentile groups, were not admitted to Panhellenic Council. The Hillel Foundation there, at the invitation of the university, now offers a scholarship cup to the fraternity on the campus, in or out of the Panhellenic Council, which scores the highest average.

Two years ago, the following paragraph appeared in the editorial columns of one of the city papers where a Hillel Foundation is situated: "For some time, the members of this community had considered the Jewish students at the university an undesirable lot. Since the advent of the Hillel Foundation, with its tactful and sensible Director, and its fine, idealistic program and community interest, both the university community and the residents of the town feel that the Jewish students constitute one of the finest groups we have represented at the university." (1)

The exact spiritual value of such activities among Jewish college students can be understood best upon further consideration of the real situation. It is a well-known fact that the college age and college atmosphere and all the other surrounding circumstances have not been favorable to religious feelings and practices. The powerful forces in the environment--science, democracy, industry, and inter-

(1) Foundation of Jewish Leadership, p. 8-10

communication exert a tremendous influence upon the religious outlook and practice of all our youth. In fact, all the forces of modern life are awakening an attitude of questioning and skepticism, and are developing a feeling of apathy towards spiritual life. This condition is aggravated by the fact that a large number of Jewish college students are not bringing very much religion with them when they come to college. In an investigation made by Rabbi Nathan at the University of Pennsylvania and Temple University, both in Philadelphia, it was found that of 1501 Jewish (1) students only about 9% had a regular Hebrew school training. The rest had received a superficial Sunday School training or no training at all. The religious equipment of such a body of students is absolutely inadequate for their lives as leaders in their communities and in their professions. In the face of the Hillel Foundations and Menorah, Avukah, and other Jewish student organizations functioning at present among the Jewish college students become very praiseworthy and valuable as constructive citizenship functions of the high est degree.

The A. Z. A. is a Junior Bnia Brith organization having chapters in more than a hundred cities with thousands of youths drawing their religious and cultural inspiration from its manifold activities. "Each chapter holds (1) Martin Nathan, The Attitude of the Jewish College Student, Jewish Education, Jan. 1932.

holds regular meetings under the supervision of an adult, usually a member of the local Bnai Brith lodge. National headquarters are maintained in Omaha, which sends out suggestions for Jewish programs of interest to all the members, while, in addition, each local chapter evolves its own special activities. There are debates and oratorical contests on Jewish subjects, athletics, productions of Jewish plays, observance of all Jewish holidays, local Jewish social service work. In most communities the chapters, on occasion, hold all-A. Z. A. services in the local synagogue or temple; in others, they assist the local Jewish charities in many ways; in still others, they put on an entire program for a meeting of the Bnai Brith lodge.

New members are inducted into the organization with a beautiful ritual of Jewish symbolism. Like the Hillel Foundations, the A. Z. A. stresses the fundamental principles of Judaism, and not the Orthodox, Conservative, or Reform interpretation of them. In this way boys of all Jewish classes come together on a common platform, and grow up together united in a Jewish fellowship." (1)

The National Jewish Welfare Board is another leading Jewish organization which is spreading its activities into many directions, stressing at all times the

(1) A Wider-Scope Bnai Brith Publication, p. 5

promotion of high ideals, welfare and good citizenship among the Jewish youth of America. Its chief purpose is "to promote the religious, intellectual, physical and social well-being of Jews, especially young men and women, boys, and girls. To stimulate the organization and to assist in the activities of Jewish Community Centers, including Young Men's Hebrew Associations, Young Women's Hebrew Associations, and Kindred Organizations, and to cooperate with similar bodies in the development of Judaism and good citizenship. To provide for the religious welfare of soldiers, sailors, and marines in the service of the United States and disabled veterans," (1)

A more detailed statement of the actual work of this organization will give the reader a true idea of its magnitude in scope and achievement.

In the field of Community Centers their service covers a wide range of activities. They serve 269 Young Men's Hebrew Associations, Young Women's Hebrew Associations, Synagogue Centers, and Jewish Community Centers, with 300,000 members. It helps communities to provide for cultural, social, Jewish educational and other wholesome leisure time services. Their field workers visit communities, help them to organize activities, assist them in

(1) The National Jewish Welfare Board Statement of Activities.

in the solution of problems and supervise local programs and institutions. They provide a full program of educational and cultural activities through the Jewish Education Department. Last year 560,000 individuals attended Jewish and civic holiday celebrations arranged with the aid of the Board. They furnish program material and training of 50,000 members of clubs and groups in these Centers. They offer special courses for training volunteer leaders. Their Lecture-Concert Bureau annually arranges over 700 lectures and concerts, which were attended last year by 260,000 individuals. Their Campaign Department has enabled scores of Centers to keep their doors open during the depression. They recruit and train professional workers for local Centers throughout their Personnel Department. The Department of Studies makes community and activity surveys, as guides to sound community organization. Assistance in problems of membership, financial and building operation is afforded by the Department of Jewish Center Administration. They furnish complete architectural and equipment service for Jewish communal institutions through their Building Bureau. They organize vocational, educational and recreational programs for the unemployed and offer them the fullest opportunity to utilize the Center facilities. The doors of every affiliated Center throughout the country are open to

both members and non-members who are unable to pay. They cooperate through their Health and Camping Department with outdoor summer camps and summer home camps attended by 20,000 boys and girls every year. The Department of Publications publishes the Jewish Center Quarterly, books, bulletins, pamphlets and program material. Last year it distributed 7619 bulletins and publications.

The Jewish Welfare Board is also the responsible agency of the Jewish community in providing for religious and welfare activities for Jewish men in the military service of our country. They conduct social, welfare, and religious activities for over 1000 disabled veterans in the United States Veterans' Hospitals. Last year the Board handled 13,042 personal welfare cases for disabled veterans, widows and orphans, and parents of deceased veterans. They serve 5000 Jewish men in the Army and Navy and 1500 annually in the Citizens Military Training Camps. Their workers are in constant contact with the Jewish men at 160 posts, stations, and hospitals in the United States, China, Manila, Hawaii, Panama and Haiti. They serve thousands of Jewish young men in 1400 isolated and distant camps conducted by the Civilian Conservation Corps. They arrange High Holiday and Passover services for them, supply Jewish literature, prayer books, etc., and render personal service. They bring

the Jewish community to these unemployed boys scattered throughout the country at great distances from their homes and frequently from Jewish communities.

The leading Jewish Women's organization in this country is the National Council of Jewish Women, a pioneer women's organization which has won national and international recognition for its civic and humanitarian spirit. For nearly forty years the National Council of Jewish Women has maintained a magnificent program of service for the foreign born, acting as big sister, teacher and friend to the thousands of immigrant mothers and girls who have come to these shores unescorted and unprotected. After establishing them in their new American homes, efforts have been made to give them a knowledge of the language and of the laws of the country, to which they have come to live, and to help adjust them to their new environment. That activity which has come to be called Service to the Foreign Born has been one of the most outstanding achievements of any women's organization anywhere in the world.

From this service has grown the international service to families across the Atlantic who tragedies and sufferings today are greater than ever before because of the war, restrictive immigration legislature and the breakdown of the economic structure. For this service rendered by

The first question is, what is the nature of the problem? The second question is, what are the causes of the problem? The third question is, what are the effects of the problem? The fourth question is, what are the possible solutions to the problem? The fifth question is, what are the advantages and disadvantages of each solution? The sixth question is, what is the best solution to the problem? The seventh question is, how can the best solution be implemented? The eighth question is, how can the success of the implementation be monitored? The ninth question is, how can the problem be prevented from recurring? The tenth question is, what are the lessons learned from this experience?

their National organization they have official national endorsement and recognition abroad. They are, of course, one of the most active women's organizations in America in the field of liberalizing legislation affecting the immigrant and the foreign born.

Their original program has been followed by the development of a social service program for children and youth, for families, for the physically handicapped, such as for the Jewish blind and deaf, and for the underprivileged. This service has been developed by Council Sections in well-organized settlement houses, community recreation centers, health clinics, nursery schools, camps for mothers, babies, boys, and girls. Big Sister work, adult education classes along cultural and intellectual lines, vocational guidance and job advice for girls and boys, and scholarship have been conspicuously successful activities. In a number of cases these experiments have been so successful that public agencies have taken over the work.

From small sincere efforts of women whose hearts were big and purses generous, and who had courage, faith and idealism, there has been developed one of the largest social service organizations in the country, aiming to use the best available standards and following the most modern trends, as recommended by experts and authorities in the field of social work. In rural districts it served for

nearly fifteen years the social, cultural, and religious needs of thousands of Jewish families living in farming communities. In many of the larger communities the Council has assumed the function and responsibility of interpreting professional social work to volunteer groups. Many leaders have had such thorough training in the Council that they have been called upon by their communities to carry large responsibilities in Community Federations and in emergency situations.

The National Council of Jewish Women has done more than just encourage the establishment of Sabbath Schools. Where no other provisions have been made it takes the religious leadership in the community. It initiates courses in Bible Study and Jewish education and cultivates the active interest of its membership in Judaism and Jewish culture. It is affiliated with a large number of National Jewish Organizations interested in the promulgation of these subjects. The National Council of Jewish women translates religion into social service and a program of social justice.

On the subject of Peace and Disarmament, the National Council of Jewish Women has for many years been vitally interested. Our Peace activities are grouped under three headings--education, cooperation, and legislation, and our work along these lines constitutes a major activity

of our Sections. The Sections conduct study courses, attend Peace meetings and conferences and oppose or endorse important National legislation concerned with the subjects of disarmament and the promotion of better international relations. They maintain, both locally and nationally, the closest cooperation with important Peace organizations in America. These turn to us continually for active support.

Because of our concern in the subject of Social Legislation, they have endorsed and actively supported many measures seeking to improve the lives of women and children, aliens, the foreign born and unemployed. Their organization has been particularly active in behalf of old age security, unemployment insurance and minimum wage legislation, and recently has been most active in helping to maintain adequate education budgets for adults as well as for children."(1)

The Brotherhoods, Sisterhoods, and other auxiliary groups are in every respect religious, civic, and cultural organizations working side by side with the synagogues and temples in the promotion of Judaism in all its phases.

The Jewish Press with its hundred of publications in English, Hebrew, and Yiddish is indeed an institution

(1) Objectives and Purposes of the Nation Council of Jewish Women, New York

in itself. No one will question the high motives² of the English publications which are known to Jews and Gentiles alike as active and efficient civic agencies for true Americanism devoted to the cause of American democracy.

The Hebrew press so far ~~is~~ so insignificant that it hardly deserves any discussion. The only monthly magazine in Hebrew, the Hadoar, an exponent of Hebrew culture in this country, has a circulation of about three thousand, and this is a result of about thirty years of Hebraic effort in this country. Yet this publication too is not entirely void of civic contributions. It deals frequently with American issues in a true American spirit promoting always reverence for American ideals and ~~institutions~~.

The Yiddish Press, although declining in recent years due to the cessation of Jewish immigration ~~and~~ the gradual and natural process of Americanization which is continually going on at a rapid pace, is still a great influence in American Jewry, especially among the laboring class and among the older foreign born Jews. It would be erroneous, however, to think that the Jewish foreign press is an agency for the conservation of old country ways and ideals. Such may be the case with the foreign press of any other minority group who have good reasons for their attachments to the lands from where they came.

This is not the case with the Jewish immigrants. They never leave any country because of wanderlust. It is usually persucution and religious and economic pressure that drives them out of their native land and hence they have no reason or desire to preserve their old attachments. On the contrary, when they arrive in America they make every effort for a speedy Americanization and success in this effort can be noticed everywhere. "The Yiddish press has", as Miss Lillian Wald says, "a distinct Americanizing influence.... The history of the United States, biographies of George Washington, Abraham Lincoln, and other distinguished Americans appear in the pages of these papers". (1)

A thorough study was made of the civic value of the Yiddish press by Dr. Mordecai Soltes, and the results are very significant. (2) The investigation has established that while the Yiddish press caters chiefly to immigrants, its chief aim is not to keep its readers in touch with the "old country" but rather to acquaint them with American events and ideals. The Yiddish newspapers are in reality "American newspapers in Yiddish", as three-fifths of their entire contents deal with purely American issues, and even

(1) Lillian Wald, New Americans, Immigration and Americanization, p. 438.

(2) Dr. Mordecai Soltes, The Jewish Press an Americanizing Agency, Jewish Experiences, pp. 130-134.

the themes which are apparently Jewish in nature are not in any sense foreign and simply embrace the social and religious problems of the Jewish group in America.

Styling the Yiddish press as a vital Americanizing agency, Dr. Soltes says; (1)

"It consciously attempts to bring the immigrant readers nearer to America in sentiment, thought, and action, by the constant discussion of American events and problems-- political, economic, and cultural; by taking advantage of every opportunity to educate its readers up to the American point of view in matters which have been generally accepted and which are beyond the realm of controversy. It endeavors to inculcate an understanding and respect for American institutions; to explain to its readers the significance of American festivals and customs and to urge their observance; to stimulate national pride in their adopted country by pointing out the advantages of the American government and institutions in both form and spirit, by comparison and in contrast with those in other countries; to imbue its readers with American ideals and with reverence for the principles of American democracy; to give them a proper conception of the duties and opportunities of American citizenship and to quicken their sense of responsibility".

(1) Dr. Mordecai Soltes, The Jewish Press an Americanizing Agency, Jewish Experiences, pp. 130-134.

CONCLUSION

The problem of Jewish education should be a matter of vital interest to every American who has the welfare of America at heart. To Jews it is actually a matter of life and death. Without Jewish education the Jew cannot survive nor could he make his contribution to American democracy as a citizen.

America is unique in many ways. Its people and its culture do not come from one single source and do not belong to one dominant group. All races, all groups and all cultures have made their contributions to the growth of this country and to the development of the American people.

American citizenship, therefore, makes it imperative that every group that comes to these shores adhere to its religion and preserve its own cultural heritage, thus ennobling American manhood and womanhood and enriching American culture and character.

The spiritual heritage of the Jew, as we know, is in his religion, culture, and history which are all embodied in the Book of Books, in Jewish traditions and in his folk ways. It should be gratifying, therefore, to Jews and non-Jews alike to see how American Jewry exerts

every possible effort to preserve this heritage by fostering its spirit and knowledge among young and old through Jewish education.

Jewish education, therefore, is of great citizenship value as its main function is to preserve the Jewish spirit as a dynamic influence in Jewish living, thus integrating the American Jew into the spiritual life of his own people and the great democratic people of America, strengthening his character and fashioning his personality in the light of the best ideals of Israel and America.

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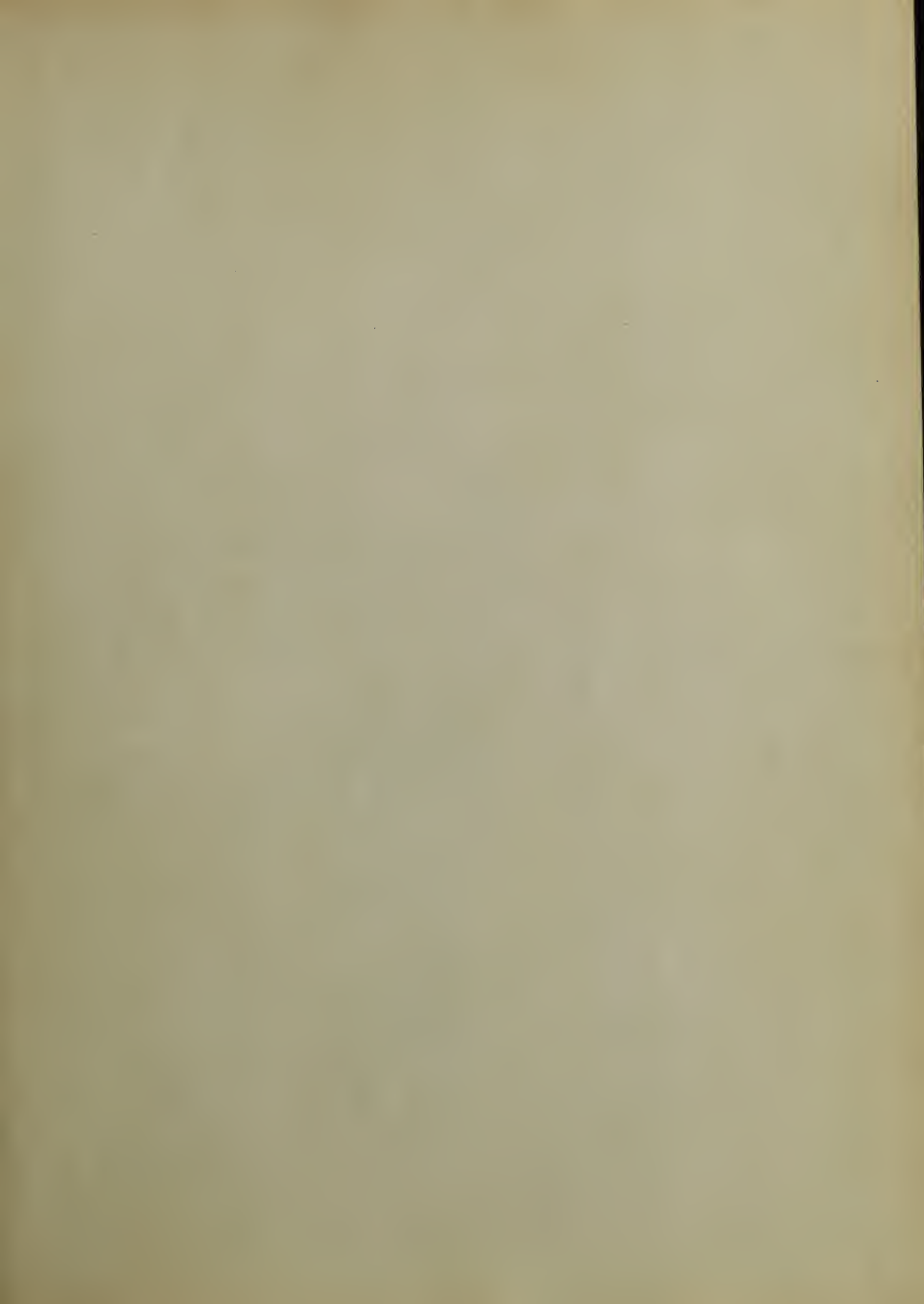
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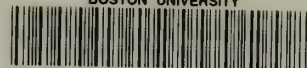
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